

Two godlie and learned
Sermons, preached at Man-
chester in Lancashire, before a great Au-
dience, both of Honor and VVoorship.

The first, containeth a reproofe
of the subtrill practises of dissembling
Neuters, and politique worldlings.

The other, a charge and In-
struction, for all vnlearned, negligent, and
dissolute Ministers: And an Exhor-
tation to the common people, to seek their
amendment, by prayer, vnto God.

By Simon Harward, Preacher of the word
of God, and Maister of Arte, late of
Newe Colledge in Oxfoord.

Si Deus nobiscum quis contra nos?
Homo Deus, lucum figulo.

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chard Ihones. 1582.

Two and a half
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¶ The Preface to the Christian

Reader.



Or as much as the profes-
sion of a Christiā, is in the
holie Scriptures oftentimes
compared vnto the life of
a soldier, because we are as

2. Tim. 4. 7.

Ephe. 6. 11.

1. Thes. 5. 8.

it were sworne in the Sacramēt of Bap-
tisme, to fight manfully vnder the ban-
ner of Iesus Christe, not onelie against
the vaine and wicked entisements of
the flashe, whereby we are drawne to
the abhominable lustes and pleasures of
voluptuous liuing, and against the dan-
gerous assaultes of Satan the Prince of
this world, which seeketh continually
to deuoure vs, and to drowne vs in the
pit of desperation & confusion; but also
against the subtil snares of the world;
which either by riches and the glorie
thereof, dooth prouoke vs vnto coue-
tusnesse, or else by flanderings, reui-
lings, iniuries, and oppressions, dooth
raise vs vp to impacience, hatred, enuie
and malice: we are therefore to call to

A. ii.

remem-

To the Christian Reader.

remembraunce cōtinuallie, that notable
propertie, and qualitie of a Christian
Soldier, to arme our selues with patiēce
against the daie of triall, that we may as
2. Tim. 2. 3. Saint Paul sayth to *Timothie*; *Suffer af-*
liction, as good Soldiers of Iesus Christe.
And this dooth our Sauour teach vs in
the Gospell after the Euangelist Saint
Luk. 14. 31. *Luke*, when he asketh the question.
What King going about to make warre
against an other King, dooth not sit downe
and take counsell, whether he be able with
ten thousand, to meet him which commeth
against him with twentie thousande?
VVhereby he dooth admonishe vs to
ponder and weigh our strength and a-
bilitie beforehand, and not rashlie and
careleslie to enter into the battaile. And
therefore, as that Captaine is greatlie to
be condempned, which wil not provide
for any helpe and furniture, vntill the
time doo come, that the onser must be
giuen, and the stroakes begin to flie a-
bout him. And as that Soldier sheweth
him selfe verie carelesse and negligent,
which

To the Christian Reader.

vvhich will neuer thinke vpon his armour and weapons, vntill the time doo come that he must enter into the combat. Euen so that christian is ouermuch giuen to carnall securitie, vvhich being a Soldier in the Spirituall warfare of Christe, vvherin the victorie bringeth no earthlie triumph, but the incorruptible crowne of glorie: and the losse, is not the death of the body onelie, but the casting of bothe body & soule into hell fire: vwill not yet once sit downe to take counsell aforehand of his abilitie, nor once remember his weapon of patience, nor once by praier make provision for it, vntill the houre doo come, that euen now the trumpet dooth crie alarum, and his enemies fal vpon him. Of which sort of Soldiers, I am ascard there are verie many in the Realme of Englād, vvhich becaufethe Lord hath giuen vs many, happy, plentifull, and peaceable yeeres, vnder our gracious Princeste *Elizabeth* (the Lord lōg preserve her Maiestie, and giue vs grace so

To the Christian Reader.

to repent and amend our sinfull liues,
that for our wickednesse and vnthank-
fulnesse, her daies be not shortned:) do
therefore lothe to heare the preaching
of the armour of patience, and not once
remēber to pray vnto God for the ob-
taining of the same. But rather they
seeke by their pollicies, to ioyne them
selues in league with the enemies of
Christe, that if trouble and affliction
should come, they may auoide the
danger, not by patience in suffering
for the name of Christe, but by a tray-
terous shrinking from their Lord and
sauour. And these may well be com-
pared to the *Ostridge*, who when there
was a battell, between the foure footed
Beasts and the Birds: to please the Bea-
stes, shewed foorth his hoofe, and to
make the Birds belecue that he was of
their side, he put foorth his byll & win-
ges, and so pretēding to take part with
bothe, was in deede traytor to bothe.

And therefore, wheras of late, beeing
appointed by my very good Lord, the
Bishop

To the Christian Reader,

Bishop of Chester, I preached a Sermon
at Manchester in Lancashire, as concer-
ning the bolde & constant confessing
of the Lord Iesus, and the patient suf-
fering of affliction for his names sake:
I haue thought good to publishe the
same in writing, to the view of those
Christian Soldiers, into whose handes
it shall please God to send it, that ther-
by they maie learne bothe the faith-
fulnesse, which they owe vnto their
grande captaine Iesus Christe, and the
prouision which they ought to make
in time for the armour of patience, and
also be admonished, howe they shall
sit downe and take counsell, and make
their accompts of the charges which
are required to a Christian mans pro-
fession. And this our sauiour dooth
reach vs by an other similitude, taken
of the wisdom which ought to be in
a builder: *Which of you* (sayth he) *bee-*
ing minded to builde a Tower, dooth not
first sit downe, and count the costes and
charges, whether he haue sufficient to
A.iiij. per-

Luk. 14. 28.

To the Christian Reader.

performe it or no? least that after he
hath laide the foundation, and is not able
to finishe it: all that beholde it, beginne
to mocke him, saying. This man beganne
to builde, and was not able to make an
ende.

Euen so all we which builde our sel-
ues vpon the foundation of the Pro-
phets and Apostles, Iesus Christe him-
selfe being the head corner stone, must
first sit downe and cast our accoumpts,
whether we be able to performe it or
no. In what manner must we reckon
our charges? First, whether we be ful-
lie resolved to shewe foorth the fruite
of our profession, in our liues and con-
uersations. For otherwise, vnlesse with
hearing, we ioyne dooing, & with pro-
fessing, expressing: Our sauiour shew-
eth vs, *Math. 7. 27.* That we build not vpon the rocke,
but wee are like vnto the foolishhe man,
which buildeth vpon the sande, where the
raine falling, and the floods running, and
the windes blowing, doo beate downe the
house, so that the fall thereof is great.

And

To the Christian Reader.

2 And secondlie, we must count our charges, whether we be thorowlie determined by the grace and assistance of God (whome we call vpon continually for helpe, strength, & succour) constantly with the mouth to confesse the Lorde Iesus, and with patience to take vp our crosse and followe him, so that, Neither father nor mother, nor wife nor children, nor brother nor sister, nor farmes nor Oxen, nor lande nor liuing, nor golde nor siluer, nor worldlie promotion, nor tribulation nor anguise, nor persecution, nor famine, nor nakednesse, nor perill, nor swoorde, nor life, nor death, nor Angelles, nor principallies, nor powers, nor thinges present, nor thinges to come, nor height, nor depth, nor anie other creature, shall be able to seperate vs from the loue of GOD, which is in Christe Iesus our Lord. Rom. 8. 35.

Angelands, the Prince of Affrica, beganne to laye a foundation, when

16 e. v. p. 10

To the Christian Reader.

he came to Charles the great, the king of Fraunce, and was purposed to haue forsaken his Heathenish superstition, and to haue embraced the true Religion of Christe. But when he sawe thirtene poore folkes, simplic arrayed, to be set at meate before Charlemaigne, he asked him what he meant to entertain such simple wretches in his presence? The king made aunswer: *These be they whome I keepe alwaies before me, in remembrance of my maister & his freends.* And beeing demaunded, of what maister, and of what freends? He sayde: *Of my maister Christe and his twelue Apostles, who lined in poore and base estate beere vpon earth.* If the case be so (said Argolandus) that your maister useth his freen's no better, I care not greatlie for his freendship, neither doo I meane to be anie of his freends. And so the Heathen Prince refused to become a Christian, because he did not consider, that the Crosse was alwaies a companion of the Gospel of Christ, and that the children of

To the Christian Reader.

of God, were to be iudged and measured, not by outward prosperitie, but by inward graces, & therefore with shame he gaue ouer his building, so that it might iustly haue been said vnto him. *This man beganne to builde, and was not able to make an ende.* But we must consider, that the charges of a Christian building, is not to imagine, that we shall leade a softe, easie, quiet, rich, delicate, and pleasaunt life: in honour, riches, daintie fare, pride, and pleasures of the world. But we must sit downe & so make our accoupts: *That we must be content to forsake all we haue, for the name of Christe: and patientlie to submit our selues to all troubles whatsoener, for the bolde and open confessing of the Lord Iesus our sauiour.* For so doth our mai-
ster Christ foretell his Disciples: when he sayth vnto them. *Beware of men, for they will deliuer you vp to the councelles, and scourge you in their Sinagogues. They shall excommunicate you, yea, the time shall come, that whosoener killeth you, shall*

Luk. 14. 33.

Math. 23. 37.

John. 16. 2.

To the Christian Reader.

*shall thinke he dooth God good seruice. If
Iohn. 15. 15. ye were of the world, the world would
& 16. 20. looue his owne, but because ye are not of
the world, but I haue chosen you out of
the world, therefore the world hateth you:
Ye shall weepe and lament, but the world
shall reioyce.*

Now therefore that we christian Sol-
diers, may in time be carefull for suffi-
cient furniture against the day of trial,
and thinke vpon our hartest before
the hower doo come, that the stroakes
shall light vpon vs, and learne afore-
hande, what ductie we owe vnto our
cheefe captaine Iesus Christe, and how
we may in all thinges please him, for
as Paule sayth. *No man that warreth,
2. Tim 2. 45 will entangle himselfe in the affaires of
this life, because he woulde please him
which hath chosen him to be a Soldier,
and if anie man strīue for a maisterie,
he is not crowned, except he strīue as he
ought to doo.*

That vve may therefore endeuour
in time, to knowe howe we ought to
strīue,

To the Christian Reader.

strive, and as vvise builders, sit downe
and cast our accomptes, before vve
take that vvorke in hande, to be pro-
fessours of the Gospell of Christe:
I trust that this Treatise, vvill be some
thing auayleable to prouoke vs there-
vnto, if the Reader thereof will not
so much respect, and looke for any
curious and artificiall handeling of the
same, as ponder and laye vvpe in his
heart, the proofes and reasons, vvich
are simplic and plainlie therein contey-
ned.

I vvas purposed also to haue pen-
ned the seconde parte of this Texte,
vvich I handeled in the same place,
the next morning following.

But because I shall haue occasion to
treate more at large of that article
of Iustification, in an other vvorke
vvich I am determind by Gods as-
saunce, heereafter to publishe: I
haue thought good howe to omit it,
and in steede thereof to ioyne an o-
ther Sermon vvich I made too, before
in

To the Christian Reader.

in the same place, the last time that Ministers were there ordained. That, as in the first Sermon generallie, all men maie learne how to strine, and how to cast their accompts in their Christian profission: so in the second, especially, Ministers may learne the same: which are as it were capitaines and cheefe builders, vnder our Lord and sauiour Iesus Christ. It may peraduenture seeme vnto you a tedious thing, that so large a Treatise should at once be ytered vnto the people: but you may easilie consider, that the matter which we had then in hand, was not to be posted ouer with quick speede and celeritie, but that euen as in the Apostles time, Ministers were appointed with fasting & prayer: so it was behoouefull that I should at that time with continuance in preaching and prayer, keepe the people occupied longer then the wonted manner, and withdraw them from their accustomed diet. And againe, if now in penning the discourse, I haue in
some

To the Christian Reader.

Some places enlarged it, I trust you will not denie, but that the waightinesse of the matter, dooth greatlie require it.

The Lorde giue grace, bothe to me which haue vttered this doctrine out of his holy woord, and also to you which shall reade the same, that beeing watered with the dewe of his holy spirit, it may so reforme vs, renew vs, and builde vs vp into the perfect building of Christe: that we may euerie one of vs, discharge our dueties in our seueral vocations, and let our light so shine before men, that they may see our good workes, and glorifie our Father in heauen. *Amen.* Farewell in Christe Iesu: from
*Warrington, the. 8. of
Maie. Anno. 1582.*

Yours in the Lord,

Simon Harwarde.

To the Christian Reader.
 Some places enlarged, I trust, on with
 not done, but that the weightiness of
 the matter doth greatly require it.
 The Lord give grace, both to me
 which have uttered this doctrine out
 of his holy word, and also to you
 which shall read the same, that being
 watered with the dew of his holy spi-
 rit, it may to some times renew vs, and
 builde vs up into the perfect building
 of Christe: that we may encounter
 vs, discharging our duties in our several
 vocations, and let our light so shine
 before men, that they may see our
 good works, and glorifie our
 Father in heauen. Amen. Fare-
 well to Christe Iesu: from
 Warrington, the 8. of
 May. Anno. 1582.

Yours in the Lord,
 Simon L. Ward.

A godlie and learned Sermon, against
the subtil practises of dissembling Neuters.

Rom. 10. 19.

thou shalt confesse with thy mouth, the
Lord Iesus, and shalt beleue in thy hart
that God raised him vp from the dead,
thou shalt be saued.



He holie Apostle S. Paul,
the elect vessel of God, the
seruaunt of Iesus Christe,
and the Doctor of the Gen-
tiles, writeth this Epistle

to all that were in Roome, beloued of the
Lord, & called to be Saintes, which were
so instructed befoze by Andronicus, Iunia
Urbanus and others, that their faith was
published throughout all the world: In
which Epistle, as I declared vnto you ye-
sterday, after that he hath saluted them in
the Lord, he first proueth vnto them: That
no man can be saued by him selfe, and by
his owne merites, but that bothe Iew and
Gentile were in themselves condemned:

The Gentiles were condemned by the
knowledge which they had by the creatures
of God, because by the creation of the world
they knewe that there was a God, and there-
fore, if they did not feare him as God, they

W. i.

were

Unprofitable.
note. 2
2
note. 1
Ab
20
1 Abraham
2 David
A godly and learned Sermon.

were left all excusable. And scdly, by the
lawe of nature which God hath ingrafted
in their hearts, their owne consciences
eithr accusing or excusing them. The
Jewes he condemneth by the written
lawe of God, which they read and heard
continuallie, & yet not withstanding, were
daylie transgressours of the same, so that
they which were without the lawe, did
perish without the lawe, and they which
were vnder the lawe, more iudged by the
lawe: and therefore that bothe Jewes and
Gentiles were all sinners, and deprived
of the glorie of God, & were iustified freely
by grace, through the redemption that is in
Christ Jesus, which he prometh bothe by
p ensample of Abraham, who about foure
tene yeres before he was circumcized,
was counted iust only by faith: and by the
sentence of David, who pronounceth, That
man only blessed, whose iniquities are for
giuen, whose offences are couered, and to
whome the Lorde dooth not impute his
sin. Afterward he maketh a compariso of
Christ with Adam, of Death with Life, &
of the Lawe with Grace. In the first Chap.
he descendeth from Iustification to Sant-
tification, shewing them by an argument
taken of Baptisme, That they which

A godly and learned Sermon.

were baptized in Christe, were baptized
into his death: And therefore, as Christe
was raysed vp from the dead, by the glo-
rie of God the Father, so they also should
walke in newnesse of life, not giuing their
members seruants, to vholennes and ini-
quitie, but making them seruants to righ-
teousnes and holines of life. Which that
they might better see, he sheweth them
in the next Chapter of the right vse of the
Lawe, and of the bent ready will, which
euerie Christian ought to haue to the ut-
termost of his powe to performe the lawe
of God, and with the vertue of his spirit,
to strine against the flesh. And then he let-
teth downe the conclusion of the first part
of his Epistle, next after his salutation: to
wit, That there is no condemnation to
them which are in Christ Iesu, which walk
not after the flesh but after the spirit, be-
cause the spirit of adoption which they
haue receyued in their harts, wherby they
cried, *Abba*, Father, dooth so seale in them
the hope of euerlasting life, that nothing
is able to seperate the fro the loue of God
which is in Iesus Christe their Lord. Now
in the three Chapters following, the 9. 10.
11. He disputeth, Of the iustification of
the Iewes, and of the free calling of the

B.ii.

Gen.

A godly and learned Sermon.

Gentiles. Wherein after that he hath in the last Chapter, layde downe the foundation thereof in the free election & purpose of God, Who will haue mercy on whome he will haue mercie, and whome he will he hardeneth, and dooth of the same lūpe of clay, make some vesselles of honour, & some of dishonor, some vesselles of mercy, to shewe forth his goodnesse, and some vesselles of destruction, to be glorified in his power. Now in this tenth Chapter, least God should seeme vniust, in reiecting those whome he had ordained to be vesselles of wrath: He sheweth an other seconde cause of the casting away of the Jewes, because they were ignorant of the righteousness of God, and went about to establish their owne righteousness, and would not submit them selues to the righteousness of God. And because the Apostle S. Paul did long for nothing so much, as that Israel might be saved, so y^e for their sakes, he desired to be seperated from Christe, for his brethren which were his kinsmen according vnto the flesh: He therefore beginneth here to instruct them in the faith of Christe, teaching them, That Christe was the end of the lawe, for righteousness vnto al belecuers. And shewing them, that the

Rom. 10.
3.4.5.

A godly and learned Sermon.

The promise of God in Deuteronomy, The Deut. 30. 14.

The woord is verie neere vnto thee, euen in thy mouth, and in thy heart for to do it.

.9. OL. MO.

¶ As it therfore spake because they were not able of them selues to performe the lawe of God, and to obtaine righteousness thereby, but that in that place God doth signifie the woord of faith, which we doe preache, which is neere vnto thee in thy mouth, and in thy heart, for, If thou shalt confesse with thy mouth, the Lord Iesus, and beleue in thine hart, that God raised him againe from the dead: thou shalt be saved.

In which place of Scripture, we haue two thinges to consider: first, That we are iustified only by faith, in the death and resurrection of Christ Iesus. Secondly,

Swifto

*the
word in.*

That we must shewe forth the fruite of our faith, to confesse him with our mouthes.

But because the confession of our mouthes is first set downe in this place, as well in the sentence of Paul, and also in the words in Deuteronomy. The woord is neere vnto thee, euen in thy mouth, and in thy heart. I haue thought it best at this time to followe the same order, which the holy Ghost doth vse in this place, and to speake first, Of the fruite of confession.

And secondly, Of the tree of faith, rooted

15. ij.

and

A godly and learned Sermon.

and grounded vpon the death and resurrection of Christe.

Rom. 10. 9. If thou shalt with thy mouth cōfesse, the Lord Iesus, &c.

serm.

Iam. 1. 2.

The Apostle beginneth here, first with the Mouth, because the Tongue is one of the principallest partes of mans body as St. Iames sayth. If a man sinne not in word, he is a perfect man, & able to bridle the whole body. For if the tongue be well vsed, he compareth it to a little bit, which ruleth the Horse be he neuer so fierce & vntamed: and to a rudder, which though it be small, yet it governeth the huge Ships, bearing tossed & assaulted, with many blustering stormes and tempests. But if it be ill vsed, he sayth, It is a world of wickednes, it defileth the whole body, it setteth a fire the course of nature, and is it selfe set on fire of hell. And therefore *Anacharsis* the Philosopher, being asked, What was the best & wholsomest part of any thing, and what the wurst and most vnholosome. When it was thought, that he would haue made answer of two seuerall partes, to a double question, he answered in one single worde, saying: The Tongue. Because being well vsed, it is of all partes of mans body the best, and on the other side being yll vsed, the wurst.

A godly and learned Sermon.

Must: and therefore if we imagine & ease
to be thus, that we should carie about
with us two hores, whereof, the one con-
teyneth most deadly Poyson, and the o-
ther a soveraign Remedy against all di-
seases: what great heed would we take
unto them, least if the one of them should
run out, we should be most dangerouslie
infected, or if any of the other should be
spilt, we should lose so precious a Jewel:
In the Tongue there is bothe, there is
benemous Poyson, and there is also a so-
veraign Medicine for all infirmities and
maladies: and therefore what great care
ought we to have, least eyther by abusing
it, we be infected, or otherwise by our neg-
ligence, lose the right use thereof: To re-
hearse all the poysons of the Tongue, as,
Rayling, vaine babling, filthie talke, lying,
flaundersing, cursing, swearing, & blasphem-
ing the name of God: It were a matter
too long & tedious, and likewise, the time
will not suffer me discourse, of all the so-
veraign vertues of the Tongue, as, Bless-
ing, & praying the name of God, calling
vpon him by prayer, instructing of our
brethren, reprooving wickednesse, setting
vniue and concorde amongst men, and co-
fessing of the Lord Iesus: But here we

W. iij,

are

A godly and learned Sermon.

are only to consider the chiefest vertue of the
Tongue, which is, With the mouth to con-
fesse the Lord Iesus: And the chiefest poison,
which is, To deny, & renounce our Lord
and Saviour. The Apostle here requireth
of every Christian, That he shal with the
mouth confesse the Lord Iesus. Because,
as all the body is made to glorifie God, so
especiallie, the tongue is (as Paule sayth:)

- Phil. 2. 11. Let every tongue confesse that Iesus Christ
is the Lord, to the glorie of God the Fa-
ther. Let vs offer the sacrifice of praise al-
wayes to God. What is, the fruite of the
lippes which confesse his name: and this
the Prophet Hosea doth call the calves of
our lippes. David sayeth: I beleueed, and
therefore I spake. Signifying therby, that,
There can be no true beleefe in the heart,
vnles the tongue delight to talke of the
same. For of the abundaunce of the heart,
Math. 12. 34. the mouth will speake. A good man out
35. the good treasure of his heart, bringeth
foorth good thinges: and an euill man out
of the euill treasure, bringeth foorth euill
things. About what thing soeuer the heart
of man is occupied, the tongue will most
commonlie be talking of the same. The
Ship man will talke of his windes, the
Soldier will reckon by his woundes, the
Sheep,

A godly and learned Sermon.

Whē heard will be telling of his thape,
and the bloowman of his Dren. If a man
delight in Dawkes, Hoyses, Houndes, or
any pastime whatsoeuer, his talke will be
according to his delight: and howe can it
then be, but that if our hearts and soules
delight in the Lord, our tongues should
also praise him, confesse him, and glozifie
his holy name. Shall the knowledge of
Christe haue lesse obediēce of our tongues,
then the vaine and transitorie desire of
worldly pleasures? Shall worldly things
haue our tongues at commaundement, &
shall the glorious name of Christe haue
no portion therein? This can not be (deare
brethren) that there should be any true
faith in the hart, except it draw the tongue
to the confessing of the same. Our bodies
are called the temples of God. Knowe ye
not that ye are the temple of God, & that
the spirit of God dwelleth in you? If any
man defyle the temple of God, him will
God destroy, for the temple of God is holy,
and that are ye. And therfore it is Sa-
ciledge & Church-robbery, to plucke our
tongue, or any part of our body fro God.
For we are Temples and Saints, conse-
crated and sanctified vnto God. And for
this cause woth Paule beseeche vs for the
tender

1. Cor. 3. 16.

Exposition

1. Cor. 3. 16.
17.

A godly and learned Sermon.

1. Cor. 6. 19.
10.

tender mercie of God ; That we offer vp
not onely our Soules, but our bodie also a
living sacrifice, holy and acceptable vnto
God And telleth vs, that Our body being
the Temple of the holy ghost, we are not
our owne, but are bought with a price:
And therefore we should glorify God, both
in our bodies and in our soules ; for they
are Gods. They are Gods, What is God
made them, and Christe Iesus redeemed
them, and bought them with a price, not
with silver, nor golde, but with his owne
most precious blood. God made not onely
soule, but body also, and our Lord and sa-
uiour Christe, gaue his body, and shed his
heart blood vpon the Crosse ; not onely
for soule, but for body also, and not onely
soule, but body also shall liue for ever
in the worlde to come : then seeing that
God created bothe body and soule, and
Christe with his body and soule, did paye
the ranfome, bothe of body and soule, and
bothe body and soule, shalbe partakers of
euerlasting glorie in the worlde to come.
We must, as Paule sayth : Glorifie God
bothe in body and in soule, for they
are Gods. The Lord sayth vnto Elias
That he hath reserved vnto him seauen
thousande people, which neuer bowed
their

46
Exo 24

1. Reg. 19. 18

1. Cor.

A godly and learned Sermon.

their knees to Baall, nor killed him with their mouthes. Ye doth not say: Which haue not beleueed in Baall in their hartes: But, Which haue giuen, neither knee nor mouth, nor any part of their body, to any other, but to the Lord God of Israell.

Nabuchadnezzar, required nothing of Shidrach, Meshach, and Abednego, but that, They shoulde in bodie fall downe and worshippe the golden Image. But they chose rather to be cast aliuie into the hoate fierie Furnace.

The Kinges Commissioners, required nothing of Maccathias: But, That he should outwardlie doo Sacrifice vnto the Idolles at *Modin*. But he would rather dye, then consent vnto it.

God is a ielous God, and therefore will suffer no part of our bodie, to be giuen to any graven Image, nor to any other but him alone: as he sayth in his commaunement, Thou shalt not bowe downe to them nor worshippe them, for I the Lorde thy God am a ielous God.

Whereby you see that no part of our bodies ought to be giuen from God, but that we should with every part of vs, glorifie God our creatoꝝ, and Christe Iesu our redeemer, and the holy Ghost our sanctifier: which

Exod. 3. 12.

Dan. 3. 19.

Exod. 3. 12.

1. Mach. 2.

19. 37.

1. Mach. 2.

19. 37.

Exod. 20. 5.

Inspiratio

A godly and learned Sermon.

which hath made our whole bodies holie
Temples unto the Lord. And as with e-
uerie part of our body, we must set forth
the laude and praise of God: so especially
with our tongue, That euery tongue may
may confesse that Iesus Christe is the Lord,
to the glory of God the Father. *David*
seemed to be in better case, when he was
in the house of *Achis*, or in the land of *Jor-*
den, or in *Hermonim*, or in the mount *Miz-*
ar, then if he should haue been in the Temple
of God, in the midst of *Sauls* host and all
his enemies, yet he sayth him selfe: I pow-
red out my very heart, because I had gone
with the multitude, and led them into the
house of God, with the voice of singing
and prayse, as a multitude that keepeth a
feast. Why art thou so cast downe, O my
soule, and why art thou so vnquicke within
me? O my God, my soule is cast downe
within me, because I remember thee from
the land of *Jorden* & *Hermonim*, and from
the mount *Mizar*. When *David* was in
the lande of *Jorden* in *Hermonim*, or in the
mount *Mizar*, no doubt, he prayed vnto
God, and gaue him thanks for all his be-
nefites. Yet because by reason of his eni-
mies, he could not come to the Temple of
God, to glorifie God, as well in body, as
in

Phil. 2. 11.

Ps. 42. 4. 5.

A godly and learned Sermon.

My soule. He therefore crieth out, with
griefe of hart: Why art thou so cast down *Psa. 84. 2. 3.*

O my soule, and why art thou so vnquiet
within me? And in an other place: O Lord
of hostes, howe amiable are thy Taber-
nacles? My soule longeth, yea, and fainteth
for the courts of the Lord, for mine heart
and my flesh reioyce in the living God.

The sparowe hath found her a house, and
the swalowe a nest for her, where she may
lay her young: euen hard by thine altars,
O Lord of hostes, my King and my God.

There the Prophete Dauid is grained,
that the sparowes & swalowes had more
accesse to the Church of God then he had.

There are many now a dayes which will
say, that they beare as good a soule toward
God, as they which resort so often to the
Church, and that they can serue God as
well at home, as in the Church.

But these must learne of the Prophete
Dauid to prayse God, not onelie at
home, but in the assemblies also, as he
sayeth vnto God: I will declare thy

name vnto my brethren in the midst of
the congregation, I will sing prayes vnto
thee. *Psa. 63. 26.
Psa. 22. 22.
Ps. 81. 7. 8.*

For other wise, if we do not seek to
set forth the glorie of God, as well pub-
liquelie in the assemblies, as priuately in
our

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Cor. 1. 2. 9

Psal. 42. 4.

Psal. 26. 8.

Psal. 27. 4.

Math. 18. 20

our Families, our hearts are not aright before God. Here then they are condemned which being Land-Lords, and Men of Worshipp, do disdain to come into the Congregation of God, to cōfesse Gods name vnto their brethren, and in the midst of the assemblies to sing prayes vnto him, but will haue the Service of God done priuatlie in their Chambers and in their Closets. These are farre unlike to the holy Prince and Prophet Dauid, the annointed of God, who led the people into the house of God; and accompted nothing so deere vnto him, as openlie in the assemblies to cōfesse the name of God vnto his brethren And therefore he sayth: O Lorde, I haue loued the habitation of thine house, and the place where thine honour dwalleth: One thing haue I desired of the Lord, that I will require, even that I may dwel in the house of the Lord, all the dayes of my life; to beholde the beautie of the Lord, and to visite his holy Temple. For although that cannot, but be most true, which our sauiour sayth, that, Wherfouer two or three be gathered together in his name, he will be in the midst of them, and whatfouer they aske, they shal receiue. Yet this priuate praier bought not

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It to take away publique prayer; but
 much more establish it: for if God will
 heare prayers of 9. or 19. being gathered
 together in his name: how much more will
 heare a whole cōgregation, when with
 one hart & one voice, they shall glorify God
 the father of our Lord Jesus Christe: If
 prayers proceede frō a faithfull heart, God
 will heare, *Ezechiel*, in his bed: *Hester*, in
 her chāber: *Iob*, upon the dunghill: *Daniel*,
 in the den of Lions: *Jeremy*, in the prison: *Ier*,
 in the Whales bellie: He will heare the
 people of Israel, in the land of Egypt: *Mo*,
 and *Aaron*, in the wilderness: *Iosua*, in
 his waite: *Elias*, in the house of the wid
 ow of *Sarepta*, & in a Cave of the mount
Mareb: *Cornelius*, at home in his owne
 house: *Simon Peter*, in the house of *Simon*
 the Tannier: *Paul*, in the Ship, and on the
 banke: and our sauiour Christe on the
 mountaines, in the fields, in the garden, &
 on the Crosse: So that in euery place the
 word is high vnto all that call vpon him; &
 vnto all that call vpon him in truer
 hart withstanding, this both God especially
 require of euery christian; & we should all
 together publiquely in assemblies make
 open confession of our faith, in the Name
 of Iesus, vnto the laude and praise of God.

And

Rom. 15. 6.

Examples of
 private prayer.

Isa. 38. 2.

Hest. 4. 16.

Iob. 2. 8

Dan. 6. 16.

Jonah 2. 1.

Exod 15. 1.

Iosua. 10. 12.

1. Reg. 17. 20

& 19. 8. 9.

Acts. 10. 2.

& 30.

Luk. 6. 12.

Math. 27. 46

17 christ

Psal. 145. 18.

A godly and learned Sermon.

And therfore miserable is their blindnes, and intollerable is their arrogancie, which thinke they may serue God sufficientlie in their houses, and do therfore abstaine from publique prayer, and from the open confession of their faith in the Church of God, wherein first they rob God of his honour, and commit Sacriledge, in keeping back their tongues from the publique confessing, & their bodies from the open glorifying of the name of the Lord Jesus.

Secondlie, they cut them selues off from the mysticall body of Jesus Christe, for
Ephes. 1. 22.
Ephes. 4. 15.
25.
Christ is the head, and we are the body, one head hath but one body. And thus as Paule sayth: We are all members one of another. And therfore, as one body, we should be all of one faith, all agree in one truth, and all with one hart & one voice, laude and magnifie the name of God, and who soeuer by schismes & denisions doth seporate him selfe from his brethren, and cut him selfe off frō the Church, that man doth cut him selfe off frō the mysticall body of Jesus Christ. Thirdly, they be with intollerable pride and arrogancie, for what proude wretches are they which take vpon them, to condemne the congregation of Christe, which is assembled together in
his

A godly and learned Sermon.

holy name, and to account them heretiques, for whome Christe shedde his blood: and holwe bilie do they thinke of their bzethzen, which will not bouchsafe to pray, & to make confession of their faith together with them: They are worse a great deale then the Phariseis, for they though they were proude & hautie, and do above all others disdain the Publicanes, yet they did not refuse to come to the Temple, because the Publicans resorted vnto it. For S. Luke sheweth howe the Pharisey & the Publican, came both to the Temple together: And therefore they which denie or disoaine to come to the Church, eyther they make vs worse then Publicans, or else they them selues worse then Phariseis.

Fourthlie, they give great offence vnto others, by their yll ensample, especiallie: if they be such as should leade the people to the house of God. I meane Landlords, and Gentlemen: for if they pray helie at home, the poore soyt say straight wayes within them selues, why may not we pray also at home, seeing we haue all the Lord, and Maister in heauen: for inferiorrs are called Apes of superiorrs, because whatsoeuer they see done of them,

C. i.

they

Psal. 22. 22.

Luk. 18. 10.

Psa. 42. 4.

Herodian.

A godly and learned Serimon.

Seneca.

they thinke that they may do the like, and
Grauiſſimus morbus eſt qui a capite diffun-
ditur: That diſeaſe is moſt perillous, which
commeth from the head. And therefore,

Mat. 18. 6. 7.

Woe be to him by whome offences come,
it were better for him that a myll ſtone
were hanged about his necke, and that he
were drowned in the bottom of the ſea.

Pſal. 22. 22.

Laſt of all, they which reſuſe to come in
to the Congregation of God, to confeſſe
the name of God amongſt their brethren,
they condemne and deſpiſe the holie ordi-

1. Cor. 12. 13.

naunce of God: For God hath ordained, &
in holy word commaunded, That his peo-
ple ſhould come together, to make pub-
lique confeſſion of their faith, in the blood
of Ieſus Chriſt, to pray for things neceſſa-
rie to heare the ſacred and bleſſed word
of God, to be thankfull to him for all his
benefites, to receyue his holie Sacraments.

And he which ſtieth from theſe thinges,
which are ſo often commaunded by the
Lord God, in ſying from the Church: he
ſtieth from the Celeftial Ieruſalem, he ſti-
eth from his own ſaluation, he ſtieth from
God him ſelfe. What cauſed the Iewes
to lament ſo pittifullie to weep, by the Ri-
uers of Babilon, and to hang their Inſtru-

Pſa. 137. 1. 2. 3

mentes vpon the Willowes, ſaying: How
ſhall

Ab
Cyprian
S. 1. 2. 3.

A godly and learned Sermon.

shall we sing the song of the Lorde, in a
strange lande? If I forgette thee O *Ierusa-*
lem, let my right hand forgette to play.
If I do not remember thee, let my tongue
cleave vnto the roofof my mouth, if I
do not remember *Ierusalem* in all my
mirth:

No doubt, when they were captiues
in Babilon, they prayed vnto the Lorde,
but therefore they wept by the waters of
Babilon, because they could not visite the
Temple of **G D D** in *Ierusalem*, there to
make publique confession of their faith,
and openlie to magnifie the name of the
God of Iacob. And in the same place, the
Kings enuyng that Daniel should be set
ouer them, caused the King to confirme
and seale a decre, that, Whosoeuer should
make any peticio of any other God, sauing
only of the King, for the space of thirtie
dayes, he should be cast into a den of Lions.
A man might thinke it to be but a small
offence to abstaine from praying openly
for the space of thirty dayes, Daniel might
so short a time haue prayed to God in
heart onely, or he might haue prayed se-
cretlie in his bed and in his Closet.

But he knewe that his whole body was
made to glorifie the name of God, and

C.y.

there

A godly and learned Sermon.

therefore, when the decreæ was published, he went into his house, and his window being open in his Chamber towards Ierusalem, he kneeled vpon his knees thre times a daye and prayed, and prayesd his God as he had done aforesetime. He opened the window towards the Cittie, that all men might see, that he serued the Lord his God, not with heart onelie, but with the tongue, the knees, and the whole body.

Math. 26. 70

Peter denied his maister in mouth: But no doubt, in heart he beleued in him, and he denied him not for feare of losing his worldly goodes, but for feare of present death, not willinglie and of set purpose, but through the infirmitie of his flesh, because he sawe his Maister forsaken of his frændes, and taken of his enimies, and therefore could finde out no other way to saue his lyfe, but in heart he styll beleued in the Lord. Here some peraduenture may iudge this fault of Peter to be somewhat excusable. But mooste certainlie it was a wicked and an heinous offence, and vnlasse the Lord had looked vpon him, wherby he went forth and wept bitterly, no doubt it had bene to his vtter condemnation and destruction, bothe of body and

Math. 10. 33. soule. For our sauour sayth: Who soeuer shall

A godly and learned Sermon.

shall deny me before men, him will I also deny before my Father which is in heaven. And it is not sufficient not to deny Christ, vnlesse we doe in all places openly confesse him, & freely reprove those which blaspheme his holy name: For we are not hoine to our selues, but first to the glorie of God, as Christe commaundeth vs, To set our lyght so shine before men, that they may see our good workes, and glorifie our father in heaven. And secondlic, to the edifying of our Brethren, and to win them vnto Christe; as Paule sayth: Exhort one another, and edifie one another. And Saint James sayth: If any man hath erred from the way, and some man hath conuerted him, let him knowe, that he which hath conuerted a sinner from going astray out of his way, shall saue a soule from death. This is the lawe of God in *Leuiticus*: Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour, and suffer him not to sinne. Where the Lord doth accompt it, the extreamest hatred that can be, to flatter our neighbours in their sinnes. We are comaunded by the word of God, that, For as much as we are all members of the same body in Iesus Christe, we should

A godly and learned Sermon.

be charitable one to an other, and doo good one to an other by all meanes possible.

Exod. 23. 4. Nowe if it be accompted charitie, to feede the body, howe much moze is this charitie to feede the soule, with holy admonitions and godlie instructions. And if we be bounden by the law of God. That when we see our enemies Oxe or Ass, going astray, we shall bring it home againe. How much moze ought we, when we see the soule of our brother going astray, to seeke by all meanes possible to bring it home againe? Saint Iohn willethe vs, That if any man bring not the doctrine of Christe, we receyue him not into our houses, neyther byd him God speede: for he that biddeh him God speede, is pertakar of his euill deedes.

1. Ioh. 2. 10.
11.

And therfore, if thou heare or see a man which holdeth any wicked opinions and heresies, if thou do not instruct him to the vttermost of the power, but sufferest him to continew in his error and blindness, and biddest him God speede, thou art partaker of his wickednesse. And if thou heare any man blaspheme the glorious name of Christe, if thou do not saye vnto him, Thou shalt not take the name of

Exod 20. 7.

A godly and learned Sermon.

of the Lord thy God in vaine. A man Ecc. 23. 2.
that vseech much swearing, shall be fylled
with wickednesse, and the plague of
God shall neuer depart from his house.

Thou art partaker of his iniquitie, and
the same plague which hangeth ouer him,
for his blasphemie in speaking, the same
is due vnto thee for thy silence in hearing.
For if thou doe not confesse Christe: thou
dost denie him, as our Saviour sayeth:
He that is not with mee, is against mee, Luk. 11. 23.
and hee that gathereth not, hee scattereth.

And therefore we must euerie one of
vs, in such manner, confesse the Worde Je-
sus with our mouthes, that by our con-
fession, other may be edified: and the grea-
ter that the assemble is, the more bold-
nesse should be in our confession. There
are many of vs, which befoze one or two
will peradventure rebuke a Swearer,
which blasphemeth the name of Christe.
But if it be in a Feast, or in a Banquet,
or otherwise befoze many, then we are
berie mannerlie and ciuill, we dare not
speake for feare of offence, we account
it a point of modestie, to beare with their
wickednesse.

C. iiii. But

A godly and learned Sermon.

But what is this else, but to keepe the honour of God for holes and private corners and to offer by sacrifice openlie to the deuill? What is this else, But to looue the prayse of men, more then the prayse of God?

Thou art peraduenture ashamed to seme holy before a company and great assemblee, but the holie Scripture sayth, that, Whosoever shall be ashamed of Christe, and of his wordes, among this adulterous & sinful generation, of him shall the sonne of man be ashamed also, when he commeth in the glorie of his Father, with his holie Angelles. Thou art afeard least thou shalt be mocked and scorned of wicked worldlings: I answer with the Apostle, that, If thou seeke to please men, thou canst neuer be the seruant of Christe. And therefore, whosoever for feare of man doth hold his peace in such offences, the worde of God doth testifie against the thoughts of his heart, that he loueth the prayse of man, more then the glorie of God, and who soeuer for feare of daunger ensuing, doth refuse to confesse the Lord Iesus with his mouth, he hath his damnation pronounced, that the sonne of God shall neuer confesse him before his father, and before his holie

A godly and learned Sermon.

holie Angelles in Heauen. And therefore,
if euer we looke to fight the good fight. *1 Tim. 6. 12.*
of faith, or to lay holde on eternall life, we
must also professe a good profession be-
fore many witnesses.

A carnall man may thinke it a small of-
fence to dissemble with the mouth, & that
a man may so dissemble with the tongue,
that notwithstanding, the heart may be
kept faithfull vnto God. But we must
take heede that we deceiue not our selues,
nor suffer our selues to be deceyued with
such sonde imaginations. There are ma-
ny sinnes, which seeme vnto vs to be of
small waight, because eyther we haue no
faith, to beleue the word of God; or else
we iudge of them according to the corrupt
affection of our flesh, but if we could iudge
according to the iudgement of the spirite
of God, we should finde that those sinnes
which we esteeme light, are most græuous
and abhominable in the sight of God. We
must take heede, least the subtille Serpent
deceyue vs, as he did Adam and Eue, who
thought it could be but a small offence to
taste of the fruite of a Tree: but in the end
they proued the contrarie, so: they were
by this their disobedience, cast out of Pa-
radize, a place of all pleasures, into all mi-
serie

com. 1.

16

Ex. 11.

1. Cor. 11. 3.

Adā & Eua:

A godly and learned Sermon.

serle and mischæse, which they & we, and
all posterity, may for ever rue and lament.
We must especiallie take hede of the be-
ginning, and first entraunce of sinne: for if
we doe a little giue place vnto it, it will
shortlie after take further possession of vs.
We must take heede of giuing the bridle
vnto the fleshe, for if it once catch the bit
into the teethe, and feele the bridle loose
vpon the necke, it will carie vs headlong
into all sinne and wickednesse. We must
take hede of going out of y way, although
it be neuer so little, for if we once misse
our way & goe astray, the further we goe
forwarde, the further we goe out of our
way, and the more hardly shal we returne
into the way againe. We must retyze
from the Riuers of sinne, for if we goe vp
and downe careleslie, in the streame of
wickednesse, we are likelie at the last, to
fall into such a whirlepole, and bottom-
lesse pitte of mischæse, as whosoener is
plunged therein, can not be reconered.
We must take hede, not onelie of tou-
ching sinne, but also of approaching nere
vnto it: for it is a plague so infectious,
and a venim so pestilent, and a discase so
dangerous, that although we flie from it
as farre as we can, it can not be but that
we

Deut. 5. 32.

33.

Inspiration

A godly and learned Sermon.

There shall be some thing infected therewith.
We must drawe no acquaintance with Eph. 5. 7. 11.

For if we once ioyne our selues in
familiaritie and friendship with Sinne, it will
come so familiar vnto vs, that we shall
sleepe dispatch our handes of it, and there-
fore, if with our tongues & speech, we con-
fesse vnto Idolatry & wickednes, and so as-
sume a sort of acquaintance with it, it can-
not be, but that we shall after ward grow
into greater familiaritie with it, & so run
headlong into greater mischance. But that

may shew you an ensample to teach you
Isa. 1. 21.

to giue, neither your tongue, nor any part
Iere. 3. 1.

of your body to Idolatry, to commit spiritu-
Eze. 15. 15.

all fornication against God: consider I pray
you, by what meanes an harlot doth come
An example
by an harlot

to the uttermost degree of her infamie and
abomination.

She doth not become a common Crūpet at
the first day, but first she beginneth to pas-
1. Tim. 3. 9.

the limits & bonds of that wantonnesse &
modesty, which ought to be in a vertuous
woman y^e feareth God: then she delighteth
2. Cor. 15. 33

to heare, and to utter lewde and vnchaste
talkes, and to sing filthy Rimes of ribau-
die. Afterwarde, she taketh pleasure in
launcing, and to be conuersant with lusty
yong men, to feede bothe her eyes with their
Eccle. 9. 4. 5.

lustures

A godly and learned Sermon.

lectures & countenances, and her eares
with their lasciuious & amorous speeches.
And when she hath thus abandoned, her
tongue, her eyes, and her eares, she is no
more chaste nor holie. For true chastitie
Math. 5. 28. must consist in the heart, in the soule, yea,
and in euerie part and member of the bo-
dy.

After that the tongue, eyes, and eares,
are thus possessed of Satan: then there fol-
low touchinges and contractions, which
do more defile her body, and more inflame
her vnto wickednesse. And when her cha-
stite is thus crackt, and violated hither-
to: then shortly after, it doth perish alto-
gether by most abhominable & filthy so-
nication. Notwithstanding, at the begin-
ning, she hath some shame left, and she
dealeth as secretlie as she can, to keepe it
close from the sight of men, but in p[ro]cesse
of time, and by long custome of sinning:
this shame also falleth away by little and
little, so that at the last, the secrete strum-
pet, becometh a known common strum-
pet, and hath no regarde, reuerence, nor
feare, either of God in heauen, or of men
in earth, or of the deuilles in hell.

Even so it is also in spirituall so[n]nica-
tion: A man doth not become an open ido-
latrier

A godly and learned Sermon.

four at the first, but by little and little.

first, he delighteth to heare the blasphemies of wicked men, wherewith they blaspheme the trueth of God, and layeth his eares open to their lyes and forgeries, when he giveth his tongue to flanderling, and gibing at the profession of the Gospel, and to maintaine grosse errors for disputations sake. 1. Tim. 3. 2. & 4. 3. 4.

Afterward, he delighteth his eyes with the glorious shew of gylded Crosse, painted Images, godly Tapers, precious Ornaments, Coopes, and Vestments, and all the superstitious iestures vled at y^e Masse, as masking and mumming, turning and halfe turning, some times at the right side of y^e Altar, some times at the leste, some times crying out, some times whispering softly, some times looking vp, some times bowking downe: besides all their other toys and folishe iestures, as twynking with the fingers, kissing the Altar, breathing vpon the Host, crossing the bread and cup, shutting the eye, and counterfeiting a sleepe, striking the breast, and resting vp the Host betwixte two false handes, even as Ch^riste was crucified betwixt two Thieves.

When the eyes are thus caried away,
then

A godly and learned Sermon.

then the other senses do followe after.
 The smelling is delighted with the sweet
 odours and perfumes of the incense and
 Frankincense, the eares are tickled with
 the sounds of Organs, and of Welles, and
 with the chaunting & bleating of Hymnes
 and Anthemes, in an unknowen tongue.
 And when the tongue, the eyes, the eares,
 and all the senses of the body, are thus by
 little & little caried away from God, then
 is the heart lulled a sleepe, it is stollen a-
 way from worshipping the Lord in spirit
 and truth: it is drawne to worshippinge
 Idols and Images, it is drawne to honour
 the wheaten God, ascribing that vnto the
 Creature, which is due vnto the Creator:
 whose name be blessed for ever and ever.
 And thus if we first committe Idolatrie
 in the temples of our owne bodies, which
 Christe hath consecrated & sanctified to be
 the temples of the holy ghost: then we will
 not sticke afterward to commit Idolatrie
 in the Temple and Congregation of the
 Church of God, and that we can not auoid
 the euill, vnlesse also we auoide the occasi-
 ons thereof. *Dina* the daughter of *Jacob*,
 which was rauished by force of the sonne
 of *hamar* the king of *Sich*, did not in hart
 consent vnto that wicked acte, and yet not-
 with-

Rom. 7. 25.

olb
 57-46.

Dina Gen. 34. 1.

A godly and learned Sermon.

out of Egypt, and yet haue not vtterlie forsaken the manners and fashions of the Egyptians: and for this coming out, they are neuer the better, it is an occasion of their damnation, and not of their saluation. For it were farre better to be an Israelite, and to worship God puritie in the lande of Egypt, then to be an Egyptian, and an Idolatour in the Desert, and in the lande of Canaan: and there to worshipping golden Calues, and to long for the Onions, and Garlike, and fleshpottes of Egypt. It were farre better to call vppon God in Egypt, and to beare patiently the tyranny of Pharaoh, then beeing out of Egypt, to murmure against God, and to blaspheme his trueth, as did the auncient Idolatours, Israelites by name, but Egyptians in deede, hauing their bodyes without Egypt, and their heartes with in it: and as many doo now which beeing delyuered from the bondage of Pharaoh, doo long for the fleshpottes of Egypt, and lothe the sweet *Manna*, the woord of the euerliuing God. The seconde sort, is of them: Which come out of Babilon in heart, but not in body: which can verie hardlie be in any Christian, for where the heart is, there will the body be also.

Exod. 32. 6.

Num. 11. 5.

Exod. 2. 23.

16
Ex.

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And

A godly and learned Sermon.

And it can not be that the heart should
 be truelie turned vnto God, but it must
 needs draw the obedience of his will. But
 the safest and surest, and the onelie true
 way for a Christian, is to come out of Ba-
 bilon, bothe spirituallie and corporallie 3.
 bothe in heart and bodie, and to haue no
 fellowship with vnfruitfull woordes of Ephe. 5. 11.
 darknesse. For, What fellowship hath
 righteousness vwith vnrightheousnesse? 2. Cor. 6. 14
 What Communion hath light with dark-
 nesse? what concord hath Christ with Be-
 liall; what part hath the beleuer, with the
 infidel; or what agreement hath the Tem-
 ple of God with Idolles? wherefore come
 out from among them, and seperate your
 selues, (sayth the Lorde) and touch no vn-
 cleane thing, and I will receyue you, I will
 be your Father, and you shal be my Connes
 and daughters: sayth the Lord almightie.
 There are some, which to proue that a
 man maye come out of Babilon, in heart,
 although he doe not come out in bodie: and
 that a man may dissemble with the tongue,
 and yet haue a true faith in Christ, doe
 alleadge the examles of Naaman the Sy-
 rian, of Saint Paule and of Nicodemus.
 Of Naaman, because when he was con-
 uerted to the true God of Israel, he sayde

D, i.

to

3 in
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2. Reg. 5. 17.

1. Cor. 9. 22.

John. 3. 2.

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A godly and learned Sermon.

to Elizeus. Thy seruant will from hence-
foorth, offer neither burnt Sacrifice nor
offering, to any other God saue vnto the
Lord. Herein the Lord be mercifull vnto
thy seruant, that when my Maister goeth
into the house of Remmon to worshipping
there, he leane on my hande, and I bowe
my selfe in the house of Remmon: when
I bowe downe my selfe, I say in the house
of Remmon, the Lord be mercifull vnto
thy seruant in this point.

2. Reg. 5. 19.

Elizeus saith to graunt thus much
vnto him, for he doth not reprove it, but
sayth, Goe in peace: As though he would
permitte it to be lawfull for him, to enter
into the house of Remmon, into the Tem-
ple of Idols, and to be present at the sacri-
fice of the Heathen people, so that he wor-
shipped the Lord God onely in his heart.
But we must consider, that Naaman was
Captaine of the host, and Seruitor to the
King of Aram: and he was in his Mas-
ters company, not to committe Idolatrie
with him, or to allotte his Idolatrie, but
acording to his duetie, to do him service
in his necessitie: and therefore he doth not
require of Elizeus, that he might haue
leane to helpe downe to worship the God
Remmon in body, and notwithstanding.

A godly and learned Sermon.

to worship in heart the true God of Israel:
 But he requireth y^e for a time he might do
 service vnto y^e heathen Prince, who was
 bound to kneele before the God Remmon.
 And because the King, when he bowed
 downe, did alwayes leane vpon his seru-
 our, & he could not leane vpon him, unless
 he bowed also, therefore he asketh leaue to
 bow downe, not to worship y^e god Remon:
 but as he sayth him selfe, that his Master
 might leane on his hand, and so he might
 serue the King according to his office. As
 godly Ioseph serued wicked Pharaoh: & ver-
 tuous Obadiah, serued the Idolatrous A-
 chab: and there were many Saints in the
 house of Nero. And thus both Naaman re-
 quire y^e he might for a time do service to y^e
 King of Aram, to bow downe that he might
 leane on his hand, but otherwise he proposi-
 teth plainlie, that he will offer sacrifice to
 none, but vnto the Lord God of Israel.
 And for a signe and seals thereof, he requir-
 ed to haue two Poles, loaded with the
 earth of Israel, to carie with him into the
 lande of Syria, to be a witness, and as it
 were a publique confession, that he wor-
 shipped none but the Lord God of Israel,
 and yet notwithstanding, he doth not in-
 stitute this his seruice to a heathen Prince:

D. g.

but

Ab
 Example.
 1. of Ioseph

Gen. 41. 42

1. Reg. 18. 4.

Phil. 4. 22.

2. of Achab
 3. of Ioseph
 in 2. Cor. 11. 22.

2. Reg. 5. 17.

A godly and learned Sermon.

but doth acknowledge it to be a faulte,
and therfore desireth the Prophet to pray
for him, that this sinne may not be layde
to his charge : And Elifxus doth not de-
nie, but that it was a faulte, but he byd-
eth him, Goe in peace : rather hearing
with his infirmitie, then any wayes al-
lowing it : and howsoever Elifxus would
not presse him to soze, because he was a
Pouice, and newlie converted vnto the
true Religion of God, yet it doth not fol-
lowe, that we Christians, which haue re-
ceyued more aboundant knowledge of
the trueth, being confirmed with the
death and passion of Chyiste, and witnes-
sed with the blood of so many Martyres,
should of a particular example, gather a
generall doctrine, to couer our dissem-
bling in Religion, and renouncing of our
Lord and Saniour.

And last of all, the aunswere of Eliza-
us, Goe in peace : because it is the com-
mon phrase, whereby the Hebrewes, do
bydde a man farewell, to saye, Goe in
peace : it must not be referred to the
last wordes which Naaman spake, of the
bowing downe in the Temple of Rem-
mon, but generallie to all the wordes
which were befoze spoken betwixt them.

A godly and learned Sermon.

For their talke being ended, he bade him Eccl. 13. 12.
farewell, saying, Goe in peace, and so
departed: whereby ye see plainlie, that
this place doth nothing allowe any dis-
sembling in Religion, neither by the
wordes of Naaman, nor yet by the wordes
of the Prophete.

An other ensample there is of Paule, 2 Thim. 2.
who amongst the Iewes became a Iewe, 1 Cor. 9. 20.
and amongst the Gentiles, a Gentile, and
became all thinges to all men, to winne
some. This place is abused by many,
to couer their fleshe with a maske, and to
transforme their Satan into an Angell of
lyght, whereby they do great iniurie to
the holie Apostle of Chyiste: For because
hee became amongst them which were
without the lawe, as being him selfe
without Lawe, shall we therefore thinke
that amongst the Drunkerdes, he became a
Drunkerde, or amongst the theues, a theefe,
or amongst the Idolatours, an Idolatour?
When he was at Ephesus, or at Ciprus,
or at Athens, dyd he do any worshippinge,
or offer any Sacrifice to Diana, to Venus,
to Minerua, to Iupiter, to Neptune? Nay,
dyd he not so frelie reprove, and con-
demne their Idolatrie, and preache vnto
them the Worde Iesus, that they persecu-

D.ij.

ted

Acts. 17. 32.

& 19. 24.

& 21. 28.

& 24. 28.

A godly and learned Sermon.

fed him euerie where, and moued insur-
 rection against him: and sought by all
 meanes possible to dispatch and to murder
 him: Vnto the Iewes in debate, Paule be-
 came a Jew, he went into the Temple at
 Ierusalem, to purifie him selfe, and to offer
 Sacrifice: he made a bowe, and caused his
 head to be shauen, he circumcised Timo-
 thy. But why so: because these Ceremo-
 nies of the Iewes were commaunded of
 God him selfe, and therefore it was law-
 full for all men to vse them to edification,
 according vnto Christian libertie, vntill
 Iesus Christe was fullie made manifest,
 and by his death and passion had vtterlie
 taken away all the Iewes Rites and Ce-
 remonies, and also vntill the Iewes were
 perfectlie aduertised of their libertie in
 Christe, and of the abrogation of their Ce-
 remonies. But after ward, when Paule
 sawe that some of them did confirme them-
 selues in superstition, and required Cere-
 monies as necessarie vnto saluation: then
 he cried out against them, and openlie
 condemned them, and when he sawe that
 some false brethren came to spie his liber-
 tie, he could not Circumcise Titos, as he
 had Circumcised Timothee. But he ac-
 counted it damnable, and taught men
 plain

Acts. 16. 3.

Acts. 18. 18.

2. 21. 24.

Gal. 2. 3.

Gal. 5. 2.

Gal. 2. 3.

Gal. 5. 2.

A godly and learned Sermon.
plainlie, that if they were Circumcised,
the death of Christe could nothing profite
them.

So also among the Gentiles, Paule be-
came a Gentile. But howe? Not in ab-
lowing their Idolatrie, but in obeying
their ciuill Lawes, & polittique customes,
and in agréing to all their doedes, which
were not repugnaunt to the word of God.
He obeyed also their Princes and Rulers,
and being a Cittizen of Roome, appealed
vnto Cæsar, and bled Heathen Magistrats
for the defence of his cause, in that they
were the Ministers of God: But other-
wise he neuer applied him selfe vnto their
falle Religion and Idolatrie; neither did
he by holowing his peace, allowe any thing
in them, which was contrary to the word
of God.

But what shall we saye to Nicodemus?
He stole to our Saviour Christe
in the night. he durst not confesse him
openlie in the daye: was he therefore
condemned, because he durste not open-
lie with his mouth, confesse the Lord Je-
sus? I answer, that although Nicodemus
came to our saviour Christe in the
night, it doth not therefore followe, that
he

note

how

Paulus

Paulus

Paulus

Paulus

Paulus

Paulus

Act. 16. 19. 38

& 22. 25.

& 26. 31.

Ab & examples
3 antiochus

Iohn 3. 2.

obscure

Responso.

A godly and learned Sermon.

he dyd blaspheme him, or deny him in the
dare. And although in the beginning,
his incredulitie and infirmitie, could not
Iohn.7. 50. be excused, yet afterwarde he became so
zealous and constaunt, that he resisted his
companions the Phariseis, and thought
Iohn.19. 39. nothing too precious, to be bestowed upon
the honouring of his Lorde and Saviour.
He declared him selfe, with Ioseph of A-
ramathia, to be one of his Disciples,
when all his Disciples had forsaken him:
he made then a publique confession with
the greatest daunger that might be, and
when there was more occasion to feare,
then ever there was: then they deman-
ded the body of Pilate to burie it, and Ni-
codemus bought Myrre and Aloes ming-
led together, about an hundred pounds,
and wrapped the body of Iesus in Linnen
and swete Odours, to burie it.
And thus ye see, good Brethren, that
these examples, doe nothing serue to cul-
lour and cloake the infirmitie of our flesh,
howsoever they seeme at the first, to make
some thing for vs yet, if we examine them
thoroughlie, they are vtterlie against vs.
But it fareth with this flesh of ours, as
it doth with a quarrelling man, whose
delight is onlie to trouble his neighbours
in

Simile.

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A godly and learned Sermon.

in suites of Lawe. He goeth to seeke the
advice of some Councellores and Attor-
neyes: and if he lyght vpon such as haue
good Consciencences, and tell him the trueth
of his case, and bydde him giue ouer his
suite, for his matter is not good, then he
goeth away angrie, and chafing with him-
selfe, and accompteth them but foles,
dastardes, ignorant beasts, and men of
no iudgement in the Lawe: because they
haue tolde him the trueth, and swythwith
he seeketh other Advocates and Brocters,
which shall better satisfie his honour.

At the last, he lyghteth vpon such a one
as hath no conscience nor feare of God,
neither serueth any other God, but golde
and syluer. He seeth that the man is wil-
fullie bent to be reuenged of his neigh-
bour, whatsoener it cost him, and to doe
him a displeasure: he followeth his affec-
tion, and telleth him that his case is good,
although it be the shamefullest matter
that can be deuised. Then is he glad, that
he hath founde such a one as he woulde
haue, and he accompteth him the lear-
nedst, and the wisest man in the world.
But what cometh hereof in the end?
When the matter is come to be tried, the
sentence of iudgement is given, not by the
aduoc

A godly and learned Sermon.

advocate, nor by the Doctor, nor according to the affection and appetite of the plaintiffe: but it is given by the Judge him selfe, according to equitie and lawe. And when the man is overthrowne, master Doctor goeth his waye, and leaveth him in the myer. he hath his desire, he hath pluckt the gosse, he hath his money payde: and then he hath no more care, neither of the Client, nor of the cause, and so the man hath lost his will, and also his paines and charges.

Even so it fareth with this corrupte flesh of ours, in matters of Faith and Religion. If we heare any reasons, which flatter vs in our sinnes, we are straight way ready to embrace them, and we account them forcible learned, & profound argumentes. But if we heare any reason which tendeth to the beating downe of this flesh of ours, then we let it passe by our eares as the winde, we iudge it to be but a foolish argument, and to no purpose, and we make no accomptes thereof, not considering that the Lord, the righteous iudge, at the last day, when the secretes of all hearts shall be opened, shall not pronounce the sentence of iudgement, according to the reasons which we have framed

as

A godly and learned Sermon.

as protectors to cloake and cover our finnes,
nor according to the corrupt affections of
our flesh, but according to the equitie and
iustice, of his most holy & blessed word: as
Christe sheweth vs that the word which
he speaketh vnto vs, shall iudge vs in the
last daye: For if we would call to minde
the iustice & equity of the righteous iudge,
it could not be that we should so foolishlie
set our affections vpon the flattering rea-
sons of such wicked protectors.

John. 12. 48.

Let vs take heede then, that we doe not
cloake or cover our finnes with the ex-
amples of Naaman the Sirian: of Paule, or
of Nicodemus, beinge wrested against the
trueth: but let vs see what is euidentlie
and plainly commaunded vs by the word
of God, and there we shall finde that a
liuelie faith and open confession, are unse-
perable in a true Christian.

Superfluous

As the Soule and lyfe, as fyre and
heate, as the Sunne and bryghtnesse,
can not be seperated, so can wee not se-
perate a true Faith, from the confessing
of the Lorde Jesus. For if wee beleue
in the heart, then Christe doth dwell in
our heartes by Faith, and if Christe
be there, it is not without his holie spi-
rite, and therefore Paule sayeth: That if
any

Crin. 12. 6.

Ephes. 3. 17.

A godly and learned Sermon.

Rom. 8. 9. any man haue not the spirite of Christe, he is not of Christe. Nowe where the zeale of the spirite is, there must needes be confession. For howe is it possible that God should be in the heart, and the Devill in the tongue, the hands, and the other parts of the body, which take their life from the heart, and are governed thereby? Saint James speaking of the nature of the tongue,

Iam. 3. 9. 10. sayeth: That out of the same fountaine, there can not come sweete water and bitter, nor out of the same mouth; blessing and cursing. By the tongue, we blesse God the Father, and by the same we curse men, which are made after the Image of God. Howe can this be so: Euen so may I say also, by the tongue we confesse that we are redeemed by the blood of Christe, and with the same we blaspheme his most holie and blessed name. How can this be so? It cannot be, that faith in the heart should be constant, unlesse the tongue also be constantlie continew in confessing, praying, and glorifying the Lord Jesus. For faith is not a dreame, or arridle fancie, or a lyght imagination conceived in the braine: but where soeuer it is, it sheweth it selfe accordinglie, as appeareth notable in the example of Jeremie, who was wear-

do
Sermon.

ris

A godly and learned Sermon.

rie of forbearing, and could not forbear,
as he sayeth: I am had in derision euerie
daye, and euerie one mocketh me: for since *Iere. 20. 7. 9.*
I spake, and cryed out of wrong, and pros-
claymed desolation, the woorde of God
was made a reproche vnto me, and I was
had in derision daylie: then sayde I, I will
make no more mencion of him, nor speake
any more in his name, but his woord was
in mine heart, as a burning fyre shut vp in
my bones, I was wearie of forbearing, and
could not forbear.

If then the woorde of God, be as a bur-
ning fire shutte vp in our bones, howe is
it possible, but that it should sende forth
the lyght and heate of open confession?
I speake not this, good brethren, to fauour
and allowe a number of rash and enraged
spirites, which without wisdom and dis-
cretion, will counterfeyt them selues to be
zealous professors of the Gospell, which
will crie out against, they can not tell
what, without keeping any measure, with-
out searching the occasions, without con-
sidering the circumstances, which do
truelie serue to trouble and offende the
weake, and to hazarde, and put in dan-
ger those which truelie serue God. And
to cullour their phrensie and furore, they
alledge

31. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

conversion

10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

A godly and learned Sermon.

alledge the zeale of Ieremie, which was
wearie of so bearing, and coulde not so
beare.

But these are moze like the gloriouſ
Elihu the Buzite, then the zealous Ieremy
the Anatochite: so Elihu the Buzite, one
of the comforters, or rather discomforters
of Iob, crieth out. Beholde, I am full of
Iob. 33, 18. matter, and the spirite that is within me,
compelleth me: beholde, my bellie is as
the wine that hath no vent, and like the
bottelles that burst: therefore will I speake
that I may take breath. &c.

Even so many now are lyke the new
wine, which must breake the vessell, un
lesse it haue issue. But we must learne
that as the spirite of God can not be idle
in the heart of man, so doth it not com
pell any man to passe the lymittes and
bondes of Christian modestie. It doth
not allowe the zeale which is without
knowledge and spirituall wisdomes. And
therefore the Apostle sayth, That the spi
rites of the Prophets, are subiect vnto the
prophetes. As he him selfe shewed by ex
perience: so although he was most ex
cellent in the giftes of God aboue all o
ther, yet he alwayes submitted him selfe
to the iudgement of the Church, and ne
uer

Rom. 10. 2.

1 Cor. 14. 32.

A godly and learned Sermon.

ner despised the councell of his Brethren,
as appeareth by that which he dyd in the
Church of Damascus, of Antioche, of Ieru- Act. 9. 26.
salem, and of Ephesus. And when he was 8. 24. 18.
in the Cittie of Athens, waiting for Silas
and Timothy, when he sawe that Cittie
so giuen to Idolatrie, the spirite was in-
flamed within him.

But howe did he shewe forth the zeale thereof? He disputed openlie in the assem-
blie, with all which came vnto him: he
did not crie out in the streets a mad man:
he dyd not make an exclamation without
reason: he dyd not runne rashlie to burste
any thing in the Temples, nor to plucke
them downe: He made it no matter of
conscience, to enter into their Temples,
and to beholde their Altars and Idolles,
not to doe any Sacrifice with the Idola-
ters, or to please the Atheniens: but he
went thither to finde occasion to drawe
them from theyr Idolatrie and Super-
stition, which hee condemned by his
publique testimonie, but not without
great reason and wisdome, and Christian
modestie.

And as I doe not allow the preposterous
zeale and phrensie, of some without discre-
tion: so I can not but condemne the over
much

A godly and learned Sermon.

much discretion & pollicie of others, which are afeard to shewe forth any shadowe or smoake of their faith, leaſt the ſparkles ſhould appeare, and ſo they ſhould come into ſome daunger for the name of Jeſus Chriſte.

There are many which make this excuſe, that in heart they thinke well, although for pollicie they ſpeake otherwiſe. But it is a common ſaying: He that ſweareth by craſte, by craſte he is forſwozne. And if the tongue be forſwozne, the heart can not be free from periurie.

Then ſo is it alſo, in Faith and Religion, the heart can not be true, unleſſe the tongue be true alſo. The Church is called the Spouſe of Chriſte, and if ſhe goe a whoring after falſe Gods, ſhe is called in the Scriptures, an harlotte. Nowe ye know that the duetie of a faithfull ſpouſe, is to be true to her Husband, not onelie in heart, but in body alſo. And if any wiſe ſhould come to her Husband, and ſay, Husband, although I was content for a tyme to giue my body to an other, yet I alwaies kept my heart faithfull vnto you, will any man take this excuſe? Much leſſe, will God which is a ielous God, ſuffer our tongues, our knees, or any other parte of our

2. Cor. 11. 2.

Iſa. 1. 21.

Eze. 16. 19.

Iere. 3. 1.

Exod 10. 5.

Ab
227

A godly and learned Sermon.

our bodyes, to serue oꝝ to woꝝshippe any
other but him alone.

If a man haue put away his Wife for
suspicion, and take her againe, he will
saie that she should afterwarde aueyde
the company of them, with whome she
was suspected. But thou (as God sayth
by the Prophete) hast not bene onelie
suspected, but thou hast playde the harlot,
in dede, with many louers, Yet returne
thou againe vnto me, sayth the Lord.

There is none of vs all, which hath not
committed most filthy Idolatrie: Some
of vs haue prayed to Saints, and so made
more Gods then one: some of vs haue
bene greedy and cōetous, in heaping vp
money, and so made Mammon our God:
some of vs haue bene giuen to gluttonie
and drunkennesse, and so made our bellie
our God.

And nowe the mercifull Lorde, in
kēde of iustlie dinorsing vs, hath frelie
reconciled vs by repentance and faith in
the blood of Iesus Christe. Howe much
then are we bounde, not onely to abstaine
from going a whoꝝing after straunge
Gods againe, but to auoide euen theꝝ
company, and all suspicion thereof: And

C.i. there,

Note

Iere. 3. 2.

corruption

Math. 6. 24.

Eph. 5. 5.

Phil. 3. 19.

Intitulation

A godly and learned Sermon.

therefore S. Iohn sayth, in the ende of his
1. Iohn. 5. 21 first Epistle: Little Babes, keepe your selues
from Idolles. He doth not saye from
worshipping of Idolles, but he will haue
vs to abstayne from the Idolles and Ima-
ges them selues, and to abhorre the pre-
sence of them, and in no wise, eyther to be-
light in them, or to incurre any suspicion
thereof.

*Ab
Exempl.*
The deuill is content some times with
one parte, when he can not obtaine the
whole: so he requireth of Christe, not
that he should beleue in him in heart, but
that he should outwardly do him homage.
I will giue thee, all these kingdomes of
the worlde, if thou wilt fall downe and
worship me. But the Lord our God is a
ialous God, he will haue the inward man,
and the outwarde, bothe heart and body,
belæse and confession, whole or no parte,
all or none. What then shall we say, of
these Ambidexters, Iackes on bothe sides,
or rather Pewters, and Nullifidians,
which will professe nothing with their
mouth, but stande indifferent vnto all
opinions? I saye vnto them, as Elias
sayde vnto the people of Israell: Howe

1. Reg. 18. 21 long will yett halce betweene two opini-
ons?

A godly and learned Sermon.

sons : If the Lorde be God, followe him.
But if Baall be hee, then goe after him.
If thou beleene, that thou art redeemed,
and saued onelie by the precious blood of
Jesus Christe, thzough true faith and vn-
feyned repentaunce, then confesse with
thy mouth the Lord Jesus.

But otherwise, if thou thinke that thou
canst be saued by Masses, Dirges, pray-
ing to Saintes, going on Pilgrimage,
Dopes Pardons, Indulgences, and such
like villanies deuised by man : It were
as good for thee to sticke to them, as to
stande indifferent vnto all opinions. For
God doth thzeaken, that of all men in
the worlde, he will most of all omitte
out luke warme Soldiers. I knowe thy
workes, that thou arte neither colde nor Apo. 3. 15.
hotte, I would thou werest either colde or
hotte. But because thou art lukewarme,
and neither colde nor hotte, it will come
to passe, that I shall spue thee out of my
mouth.

Whereby then is condemned the polli-
cie of many, whiche in Religion, haue
not so much respecte vnto the true ser-
uice of GOD, as to their owne priuate
gaine, which care not how God be serued,

C. y.

so

Redemption

corruption

A godly and learned Sermon.

so that they mape live in wealth and prosperitie, which would goe everie Sunday in the yere to a Communion, if they might gaine a halpenny by it: and everie Sunday to a Masse, to gaine a penny by it, and so: two pence, resort to neither of them bothe.

Of which Religion, a certaine Atheist did counsell his frend to be, when he bade him to be alwayes of the Princes Religion, as a man standing vnder an olde treë, not to nere the treë, least the treë should fall vpon him: and againe, not too farre off, so: then he could gather no fruite.

As many in these our dayes, that they may reape some commoditie, that they may be Iustices, and Sherifes, and beare a countenaunce in the worlde, they will pretende some forwardnesse in Religion, but they are as feard of being too zealous, they will not stande too nere the treë, so: feare least the treë fall vpon them.

Conuersion An other sort of men are of a contrarie pollicie. They will alwayes be of a Religion contrarie to their Prince: in Quene Maries tyme, they were Protestauntes, and nowe they are Papistes, that by this meanes they mape not onely
same

A godly and learned Sermon.

same vnto the worlde, to be holie, deuout,
and singular men: but also if any change
should come (which God forbidde) they
might happily hereafter line of the spoyle
of they? Brethren, and so come to some
preferment and Promotion. These
maye well bee compared to Gedeons
Fléece, which, when the grounde was
wette, it was drie, and when the ground
was drie, it was wette. *Iud. 6. 37.*

So these men, when they are among
Protestauntes, they are Papistes, and
when they are among Papistes, they are
Protestauntes: and thus they seeke al-
wayes to be singular, when in deede they
are worse then nothing, I say worse then
nothing before God.

Others there are, which are of an o-
ther pollicie, they will alwayes be of
the same Religion, with the companie
wherein they are present. As I haue
heard of a certayne Astronomer, which
on a tyme to deceyue the eyes of the
simple people, walked vppe and downe
in the Stréetes, looking vppe into the
Skyes, as though hee were some lear-
ned and profounde Doctor: when one
asked him what weather it should be, he

C.ij. sayd,

Note.

*Ab -
ex. 4. 10.*

Corruptio.

*Ab
ex. 4. 10.*

A godly and learned Sermon.

sayde, fowle weather : When an other asked him in the next strēte, he answered, saye weather. On the next day, when the weather proued in dede to be fowle, then came he to him. to whome he had fozetold that it should be saye, and sayd : Maister Doctor, you were deceyued yester day, you sayd it should be saye weather, and nowe it proueth contrarie . The Astronomer answered, Oh I did but iest with you, but aske what I sayde to such a man, in such a strēte.

Ab 527 - Euen so, these pollitique Religious men keepe allwayes two tongues in their heades, that which goeth against them, that is in iest, and that which bringeth any profite to them, that is in earnest.

2. Cor. II. 14 These are like their graundfather the deuill, which to deceyue an other, can turne them selues into Angelles of lycht.

When they come into any daunger, then will they saye, we are consozmable men, we come to the Church, we receyue the Sacrament, we obserue our Princes Lawes, we obeye Iniunctions, we followe orders, we are as good Subiectes as any can be. But if they come amongste theyr fellowes, and others of their

A godly and learned Sermon.

their owne crew . When they stomacke *conversatio*
and skorne at the preaching of the Gos-
pell, they gybe and scoffe at the dwinges
of the godlie and learned, they whisper
of straunge newes, and gape for theyr
golden daye, they deride and mocke the
simpler sorte of the professors of Gods
worde, they defend and maintayne their
grosse errors, and superstitious opinions,
they crie the Popes day againe in everie
corner.

These maye peradventure deceyue the
eyes of men, but God is not deceyued
with any Sophistrie. These are lyke
Camelions, which can turne them selues
into everie cullour, saying white, and
be all thinges, but what they shoulde
be.

These carie two faces vnder one hode, *Ab*
lyke Ianus: two hearts in one body, lyke *Sophistria*
Magus: two tongues in one heade, lyke *1 Gam. 1.*
Iudas. *2 magus.*
3 Judas.

These are the chyldren of this world,
which are wiser in their generation, then
the chyldren of lycht. They are not as
Christe woulde haue them: Wise as
Serpentes, and simple as Doones,
which haue godly simplicitie, ioynd with
C. iiij. their

Luk. 16. 8.
Math. 10. 16

A godly and learned Sermon.

their wisdom: but they are subtile Serpentes, of the olde Serpent the Denill: they are not as Paule would haue them, wise to that which is good, but simple to that which is euill. But as Ieremie sayeth, To doo mischeefe, they are wise enough, but to doo well, they are starke fooles.

These confesse the name of Chziste, as the Herodians called him Maister, but they holde on their purpose, to sake to snare him, and persecute him in his members: they seeme to be desirous of the knowledge of Chziste, but it is with the munde of Herode, who sayde to the wise men, Goe and search dilligentlie for the Babe, and when ye haue found him, bring me worde againe, that I may come also and worshippe him: When as the Fore did purpose nothing else, but to deuoure the chylde Iesus, and murder our Lorde and Sauour.

The young man which came running vnto Chziste, confessed him to be his Maister, when he sayde, Good Maister what shall I doo to possesse eternall lyfe: But he would neither obey his commaundement, nor take vp his Crosse & follow him.

Iudas

old 87
A godly and learned Sermon.

Judas confessed Christe with his mouth,
when he sayd : Maister, Maister, and kissed mark 14.44.
him. But with the same mouth, he sayde: 45.
He it is, take him and leade him away.

But the confession of a true Christian,
must proceede from a pure and constant Math. 15. 8.
heart, not openlie to confesse the name of
Christe, and secretlie to betray him : not 2. Tim. 3. 5.
to honour him with our lippes, our hearts
being farre from him, not to haue a shew
of godlinesse, and in dede to denie the
power thereof.

There are many of these, which beare a
shew and countenance for a tyme, which
if the daye of triall doe once come, will
eether forsake the Apostle, and embrace
this present world with Demas: or worke 2. Tim. 4. 10.
Paule much euill, with Alexander the
Coppersmith, I praye God they doe not
murder with Caine, or sell with Judas. 14.
Gen. 4. 8.
Luk. 22. 5.

There are an other sorte of polittique
and worldly wise men, which will pro-
fesse no faith at all, but keepe their Reli-
gion secreete vnto them selues. But they
must learne out of this text of saint Paul,
to cast away all care and desire of world-
ly promotion, & also all feare of danger,
losse, death, or of any trouble whatsoever,
and

A godly and learned Sermon.

and free lie with the mouth, to confesse the Lord Jesus. For otherwise, howsoeuer they thinke it a prayse to be close men, and to keepe their Religion secreete vnto them selues, yet where they thinke, they hide them selues most: there they lay widest open their shame, and where they endeavour to keepe it vnknown of what Religion they are, this their dissembling and close dealing, doth proclaime louder then with the blast of a Trumpette, that they are of no Religion at all before God.

The last kinde of polittique men, are such, as will in deede confesse openlie, of what Faith and Religion they are, and yet notwithstanding, they will keepe company with the enimies of the Gospell, and ioyne them selues to them in the league of amity and friendship, in hope that hereafter, if any trouble or persecution doe come, they may receyue some comfort by them. And thus the wise wicked steward hopeth to be entertayned of them, which haue consented with him in his vnrighteous dealing. not in robbing a earthly Maister, of a fewe measures of Oyle or Wheate, but in robbing the Lord of heauen, of his honour and glorie.

Luk 16.4.5.

But

A godly and learned Sermon.

But these are commaunded by the *Rom. 16. 17*
 apostle Paul, to auoide those which holde a
 ny doctrine, contrary to the word of God:
 and by Saint Iohn, not to receyue them *1. Ioh. 2. 10*
 into their houses, nor to vydde them God
 speede, much lesse to ioyne them selues in
 any league or amitie with them, or to
 suffer such to haue any dealing vnder
 them.

Abraham refused to take of the King of *Gen. 14. 23.*
 Sodom, so much as a thred, or a shoe lath: *Zorobabel.*
 lest he should say, I haue enriched
 Abraham. Zerobabell would not suffer *Ezdr. 4. 3.*
 the Samaritanes, to lay lyme and stone in
 the building of the Lord. The young Pro- *1. Reg. 13.*
 phete, for eating bread with the wicked *16. 18.*
 olde Prophete, was deuorced of a Lion. *1. Reg. 13.*
 Iohn the Euangelist, would not tarie in the
 same house, with the heretique Cerinthus. *Euse. lib. 4.*
 Constantinus, to trie his men, commaun- *Cap. 14.*
 ded, that all which would not do sacrifice *Niceph. lib.*
 to Idolles, should be thrust out of his ser- *3. Cap. 24.*
 uice: and when many for feare obeyed the *Euse in vir.*
 commaundement, he put them all away: for *Const lib. 1.*
 he would suffer none to serue him, which *Cap 11.*
 would not also serue the Lord: and he
 knewe, that they could not be faithfull to
 men, which were vnfaithfull vnto God.

Libernus

Liberius - A godly and learned Sermon.

Theo. lib. 2. **Liberius**, going into banishment, refused
Cap. 6. all the gifts of the Emperoz and his wife,
saying : Let them giue those thinges to

Auxensius and *Epictetus*, their *Arrian* he-
retiques, we must haue no fellowship with
2. Cor. 6. 14. the vnfruitfull workes of darknesse, nor
any way yoake our selues with Infidelles.

Leuit. 19. 19. We are commaunded by the lawe of God,
not to plowe with an Oxe and with an
Asse, nor to sowe our ground with diuers
seedes, nor to make our garmentes of Lin-
sey wolsey. Wherefoze, we must auoide
all mingling of contraie Religions, and
in no wise ioyne our selues with the wic-
ked, but endenour our selues that we may
say with *David*. Mine eyes shall be vnto

Psal. 110. 6. 7. the faithfull of the lande, that they may
dwell with me, he that walketh in a per-
fite way, he shall serue me. There shall
no deceitfull personne dwell within my
house : he that telleth lyes, shall not re-
mayne in my sight. O Lorde, doo not

Psal. 139. 21. I hate them which hate thee : and doo not
22. I earnestly contend against those, that rise
vp against thee : yea, I hate them with a
perfect and vnfeyned hatred, as they were
mine vtter enemies.

But what is the cause, why these polli-
tique

A godly and learned Sermon.

tique worldlie wise men, doe so familiarly
lie ioyne them selues with the wicked,
and so many wayes withhold them sel-
ues from the true confessing of the Lorde
Jesus :

Surely, this is onelie the cause, for that
they are afeard, least a change should
shortlie come, whereby they might be
compelled, eyther with shame to turne
their coates, or else incurre great danger
of suffering for the name of Jesus Christ.

Saint Iohn sheweth, howe many of the *Ioh. 12. 42.*
chose Rulers beloued in Christe, but be-
cause of the Phariseis, they durst not con-
fesse him, least they should be cast out of
the Synagogue, for they loued the prayse
of men, more then the prayse of God.

As many there are now, which would
gladly professe the true faith of Christe,
and yet because they are eyther Tenants
to such Landlordes, or Seruants to such
Maisters, as are backward in Religion,
and forwardlie bent to superstition, or
else because they are afeard of afterclaps,
and perilles which may hereafter ensue,
they dare not with their mouth confesse
the Lord Jesus.

These doe not consider that which our
Saviour

A godly and learned Sermon.

Sanctour Christe sayth: That who soeuer

Math. 16. 24 will be his Disciple, must take vp his crosse

Luk. 14. 27. and followe him. For that which the A-

postle sayth: That we must through many

Acts. 14. 22. afflictions, enter into the kingdome of

God: and that they which will liue godlie

in Christ Iesu, must suffer persecutiō. Pet

2. Tim. 3. 5. ther do they consider, that trouble and af-

12.

liction is profitable, yea, and necessary for

the Church of God: For whome the Lord

Pro. 3. 11. looueth he chasteneth, and scourgeth eue-

Apo. 3. 17. rie Sonne that he receyueh, If ye endure

Hébr. 12. 6. chastening, God offereth him selfe vnto

7.8.

you as vnto sonnes. For what Sonne is he

whome the Father dooth not chasten: If

therfore ye be without correction, where-

of all are partakers, then are ye bastardes

and not sonnes.

Before I was afflicted (sayeth David)

Psa. 119. 67.

71.

I went astraye, but nowe I keepe thy

woorde: it is good for mee that I haue

beene afflicted, that I may learne thy sta-

tutes.

When the Vine groweth out of order,

it must be husbanded, pared, and dressed:

When the bodie aboundeth with euill hu-

mours, it must be purged. Golde must

be tryed in the fire, befoze any pzeious

wozke

16

S. 22. m. 4. 10.

Iohn. 15. 2.

1 vine

2 body

Eccle. 2. 5.

Golu.

1. Pet. 1. 7.

A godly and learned Sermon.

wooke be made thereof. Stones must
be hewed, and Tymber must be squared,
before we can rayse vp any buylding.
Cozne must be threshed, & Grapes must be
prest, before we can haue eyther bread or
wine. And all this is wrought in vs, by
trouble and affliction: for affliction is the
sickle, which doth pare and dresse the
bzaunches, it is the purgation which doth
purge our soules from our former wicked-
nesse, and driue vs to repentaunce and a-
mendment of life: it is fire wherein the
Golde is tried, it is the tole whereby we
are hewed and squared, and made fit for
the building of the Lord: it is the instru-
ment, whereby we are threshed and prest,
and made as pure spiritual wheate, fit for
the Garner and storehouse of euerlasting
ioyes.

And therefore Ignatius sayde, when he
was brought to be cast into the den of Lions:
Thus it behoueth me to be grounde
with the teethe of Lions, that I may be
made a sweete manchette for the Lord.
The faith of a Christian, is compared
to Camamill, which the more it is tread
vpon, the more it doth florish, and the
better it doth prosper, as Paule sheweth:
Now

4 Stones
5 Tymber
6 Cozne
7 Grapes

ab
Examp^{ls}.
Ignatius

Camilla.

A godly and learned Sermon.

**Howe the outward man must perishe be-
foze the inwarde man can be renued, and
we must beare in our bodyes, the dying of
the Lorde Iesus, that the lyfe of Chryste
maye be made manifest in vs.**

Conversion

And what is the cause now, why many
do liue so careleslie and carnallie, setting
their mindes wholie vppon the glozie and
riches, and vaine pleasures of this world,
and hauing no care at all, eyther of the
honour due vnto the name of the immor-
tall God, and the setting fozwarde of the
glozious Gospell of Chryste, or of the sal-
uation of their owne soules? Surely, the
cause is onely this, foz that they are drun-
ken with too much prosperitie: the out-
ward man doth not perishe, they do not
carie about in their bodies, the dying of
the Lord Iesus: For I am fullie perswa-
ded, that there are a great nūber in Eng-
land, which nowe do shewe them selues
carnall and carelesse, which if God
should laye vppon them his rodde of cor-
rection, would become much moze holie,
and farre moze zealous foz the trueth of
God.

Our Lord God hath two waies to bring
his people home to repentance & amēdēt
of

A godly and learned Sermon.

See not the

of life; the one is by the louing counte-
 nance of his mercy; the other is by the
 rod of correction proceeding from his ius-
 tice; if the one will not serue; hee must
 must needs put in vze the other. The
 Lord giue vs grace to returne truly vn-
 to him, that we may be brought to amend-
 ment of life, rather by the milones of his
 mercy; then by the rigour of his iustice.
 And the Lord long preserve our gracious
 Princesse Elizabeth, that she may haue a
 long happy and prosperous raigne ouer
 vs, that we may a long time in peace and
 tranquillity inioy the glorious gospell of
 Christ; and vnder her lead a quiet and a
 peaceable life, in all godlinesse and hone-
 stie: and the Lord confound all the bloody
 enterprises of trayterous Rebels, and as
 he hath alwayes hether to discovered and
 pueniented their deuises, so the Lord of his
 mercy; discover them and puenient them
 hereafter. But dearely beloved, whatso-
 ever troubles do happen vnto vs, let vs
 alwayes remember that saying of our
 Lord and Saviour. Feare not them which
 kill the body, but are not able to kill the
 soule. But rather feare ye him which is a-
 ble to destroy both body and soule and to

*A godly
 & Christian
 prayer.*

Scripture.

Mat. 10, 28.

ff.

cast

A godly and learned Sermon.

cast them both into hell fyre, feare him.

Luk. 14. 26

Mat. 10. 37

He that looueth father or mother, or wife or children, or brethren or sisters or lande or liuing or his owne life more then me, is not worthy of me. If any man vwill be my discipule, let him take vp the crosse and follovv me. But here I thinke I heare some of you say a mong your selues, it is an easye matter to talke of constancie, in bearing the Crosse and suffering affliction for the name of Christ, but it is not so easye to perfozme it indeede.

obisio.

There are many of you of the ministry, which exhort to constancie in the profession of the Gospell, which if any trouble should come, are likely to turne your coates as soone as any other. What we should doe in the like case, God onely knoweth, who is the giver of all strength and without whom wee are not able to thinke a good thought, but it is God which worketh in vs, both to will and to perfozme.

2. Cor 3. 5

Phil. 2. 13.

It may be that some which make the greatest bzags, & say with Peter, though all men in the vworld should be offended by thee, yet vwill not I be offēded, though I should dye vvith thee, yet vwill not I deny

Math. 16.

33. 35.

A godly and learned Sermon.

deny thee. Lorde vvhý can not I follovv Ioh. 13 37
thee now? I vwill lay dovvne my life for
thy sake.

It may be I say, that they shall bee the
first which shall deny and forswear: but
good people the question is not what I
or he, or any other particular man shall
do, but the question is what ought to be
don of euery Christian, and therefore we
must euery one of vs pray vnto God con
tinually that he wil vouchsafe to account
vs woorthye to suffer any thing for the
name of Iesus Christe, and that he wyl
gine vs patience to endure whatsoener
his mercifull hand shall lay vpon vs.

Some may peradventure thinke that
this doctrine of patience to suffer for the
name of Christe is not needefull to be
preached at this time, when all thinges
are in quiet. But is not he a foolish Soul
diar, which will neuer thinke vpon his
weapons and armour vntill the howre
come that he must hasten into the feelde?
And howe vnwise then is that Christi
an which will neuer thinke vpon his
armour of patience vntill the time come
that the Crosse shall sodainly be layd vpon
him?

F. ii.

Let

A godly and learned Sermon.

Institution

1. Pet. 1. 7

16. 2. 7.

1. Pet. 2. 21.

Heb. 12. 2

Mat 10. 24

Ioh. 13. 16

Mat 9 34

& 11. 19.

Let vs thinke vpon our weapon in time
deere brethren, let vs pray for it day and
night, that so wee may finde comfort in
the day of tryall, that the tryall of our
fayth being much more precious then
gold, may be found to our prayse and glo-
ry at the appearing of Iesus Christ. Let
vs set before our eyes the example of our
Lord and Saniour, who as Peter sayth,
did suffer for vs, leauing vs an example
that we should follow his steppes. Let vs
looke vnto Iesus the author and furnisher
of our fayth, who for the ioy that was set
before him endured the Crosse, and de-
spised the shame, and is set at the righte
hand of the throne of God. The scholler
is not aboue his Maister, nor the seruante
aboue his Lord, nor the embassador grea-
ter then him that sent him, wherefore if
they haue called the Maister of the house
Belzebub, how much more will they re-
uile them of the housholde? If they haue
called the Maister Christ himselfe a glutton
and a drunkarde and a companion of
Publicanes and sinners, and a caster out of
Deuils, through the Prince of the Deuils,
how much more will they giue reproche
full woordes vnto the schollers? If they
haue

A godly and learned Sermon.

haue cruelly intreated the Lord himfelfe
with haling him about fro place to place,
with blasphemous lyes and falſe accuſa-
tions, with whips and ſcourges, prickes
and thornes, buffets and blowes, mockes
and motes, cordes and ropes, ſcoffing
and ſpitting, rayling and reuiling, nailed
and gibbet, thirſt and ſiniger, reede and
ſpeare, and liſting him vpp betwixt two
therues, leauing no droppe of blood in all
his bleſſed body, howe can the ſeruantes
looke for any better: let vs alſo call to
minde the ioy which is layd vp in heauen
for thoſe which ſuffer any thing for the
profeſſing of the Lord Jeſus, as hee ſayth
Bleſſed are ye when men reuile you, and
perſecute you, and falſly ſpeake all man-
ner of euill againſt you for my ſake. Re-
ioyce and be glad: for great is your re-
ward in heauen, for ſo they perſecuted
the Prophets before you, euen from the
blood of Abel the righteous, vnto the
blood of Zacharias, the ſonne of Barachi-
as whom they ſlew be-tweene the temple
and the altar. S. Paule was moſt cru-
elly perſecuted, ſometimes beaten with rods,
imprisoned, yet he counteth all his afflic-
tions not worthy of the glory which ſhould

Rehe

Justit mnd

Mat. 5. 11

Mat. 23. 35.

2. Cor. 11.

25.
Rom. 8. 18

Jam. 1. 12.

A godly and learned Sermon.
be revealed vnto him. Blessed is the man
vvhich endureth temptation, for vvhem
he is tryed he shall receiue the crowne of
life, which the Lorde hath promised to
them that loue him.

Last of all let vs call to remembrance
the heauye iudgementes of God, which
from time to time haue been shewed vpon
them which haue not continued con-
stant in the confessing of the Lord Iesus.
Iulian the Emperour, who for his moste
wilfull renouncing of his Lord and Sa-
uiour, is called the Apostata, was coun-
ted at the firste a gracious and religious
Prince. But afterward being drawen
away with the vaine intilements of Philo-
sophy, he began to account the Gospell
of Christ to be but foolishnes, he persecu-
ted the professors of his name, with ma-
ny scoffes and tauntes, saying that they
must do good for euill, and loue them
which hated them, and blesse them which
cursed them, and in all his life he made
a mocke of Christe and called him the
Carpenters sonne, and the man of Galily.
But what came of it in the ende: when
he saue his death at hande, he cryed out
with a desperate mind. *Vicisti Galilee*. O
thou

Ab
42576
Gulian

Hilar.

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thou man of Galiley, thou hast gotten the victory. The Jewes saw manifestly ^{Ioh. 4. 25.} that Christ was the Messias, the sonne of God, which was promised, they sawe the ^{Act. 3. 6} power of his Godhead, by all the miracles, which were wrought not onely by him selfe but by his Apostles in his name ^{Ioh. 8. 46} they sawe the innocency of his lyfe, the ^{& 7. 40.} maiesty of his word, the certitude of his ^{& 2. 9} propheties, they saw his mighty omnipotence, by turning the water into wine, ^{Mat. 14. 19} by feeding so many thousandes with a fewe barlie loaves and a fewe fishes, ^{Mar. 4. 39} by commanding the Sea and Winde, by giuing sight to the borne blinde, by making the deafe to heare, the dumbe to speake, the lame to goe, the dead to ryse, ^{Luk. 8. 30.} by cleansing Lepers, by casting out devils, ^{& 17. 14.} by telling them the very thoughtes and ^{Ioh. 4. 18.} cogitations of their hearts. They saw all thinges fulfilled in him, which the ¹ prophets had foretold them, as Zachery, of ^{Zach. 9. 9} the King which shoulde come purely and ² riding vpon an Asse, Esay of the laying ^{Isa. 53. 3. 10} downe of his soule an offering for sinne, ³ David, of his seate and his hands boyled, of ^{Psa. 22. 16} the thirst & vineger, and of the casting lots ¹⁸ for his garments, & also which Moses had ⁴

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foreshadowed vnto them by his sacrifices
Num. 21. 9. vpon the Altars, and by the lifting vp of
Ioh. 1. 29 the brazen Serpent. They heard John
5. Baptist a Prophet and more then a Pro-
phet, not declaring in word, but poin-
ting out with his finger. The Lambe of
Mat. 27. God, which taketh away the sinnes of the
51. 45. world. They saw how at the time when
Luc. 23. 45. he was crucified, the bayle of the Tem-
ple burst, and darknes overshadowed the
7 earth. They saw how gloriously the body
of Christe was risen againe out of the
Mat. 27. 65. graue, and they knew well enough that
Math. 28 it coulde not be stolen away by vnarmed
4. 5. Disciples, from so many armed Sould-
diars as they had placed to keepe y^e graue.
A. 1. 11. They saw this his wonderfull resurrec-
& 2. 3. 8 tion, witnessed by the testimony of men,
& 5. 41. Whom: n, and Angels. They perceiued
& 7. 60 the gistes of the holy ghoste, which after
his visible ascention he powred out most
plentifully, vpon his Apostles and Dis-
10 ciples. And they sawe also his Apostles &
Disciples, which were alwayes conuer-
saunt with him so stedfastly to beleue in
him, that they did not onely suffer greates
tribulation for the professing of his name
but also endured most cruell death, sea-
ling

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ling theſeꝝ profeſſion with their owne
blood, as with a moſt certaine teſtimonie,
which ſurely they would neuer haue don
vntill they had ſene the good heade ſo dwell
corporeally in him. Col. 2. 9.

All theſe thinges the Iewes ſawe well
enough, and yet notwithstanding all theſe
teſtimonies of me, of Angels, and of God
himſelfe, ſaying from heauen. This is my
well beloued ſonne, in whom I am well
pleaſed. Notwithſtanding I ſay, all theſe
thinges, confirmed with ſo many witneſ-
ſes, beholden with ſo many eyes, and as
it were handled with theſe ſame hands,
yet they would not confeſſe the Lord Je-
ſus to be theſeꝝ Meſſias; but obſtinately
renounced theſeꝝ Lord and Son of God; but
howe did the Lord plague them for theſe
their offence; even with ſeuerall plagues which
is ſet forth by the Prophet, that theſeꝝ
hearts ſhould be made ſore, and their eares
heavy, and their eyes blinded, leaſt they
ſhould ſee with their eyes, or heare with
their eares, or vnderſtande with theſeꝝ
hearts and be ſaued. Ma. 6. 9.
Mat. 13. 14.
Rom. 11. 8.

They mocked and ſcoꝛned our Maſter
our Lord and his Diſciples, and now they the-
ſelues are made a ſcoꝛne and a laughing
ſtocke

A godly and learned Sermon.

stocke vnto others, tyeing in miserable
 slavery and bondage, and being lament-
 ably scattered abroade ouer the face of
 the earth, so disoained and hated, that
 vnto this day the very name of a Jewe
 is odious, throughout all the world.

They will not confesse the Lord Iesus to be their Messias, but they looke for another Messias. But looke they doe & looke they shall . and they shall neuer see him untill the day of vengeance, & then they shall see him whether they will or no, but as a iudge and not a Saviour.

¶ To descende from the Iewes to exam-
ples of latter time, God hath shewed suf-
ficient tokens of his iudgements: euen
in mans memozy, to terrifye vs all, and
to teach vs what a horrible thing it is to
renounce the true sayth of Iesus Christ.

Fraunces Spera, after that he had in Citardell professed the Gospell of Christ; afterwarde by the threatning of the Popes Legate in Venis, and by the desire which he had of worldly riches, he renounced openly recanted his sayth and religion. but he was by and by stricken with horror, desperation, and confusion; he felt the torment of hell in his conscience, he

desired

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fured to be in the place of Iudas & Caine,
 he looked for Belzebab to call him to a
 taste, he cryed out that he was a reprobate
 from the beginning & that the death and
 passion of Christ could nothing haile him.
 He wished that he might remaine tenne
 thousande yeeres and more in the flames of
 hell fyre, so that at the last he mighte
 conceaue some hope of an end, but that
 he could hope for nothing but euerlasting
 destruction, both of bodye and soule, he
 cryed out alas that cursed day, alas that
 cursed day, that euer he rebounced his
 Lord and Saviour, and at the last in a
 desperate mynde, he strangled himselfe,
 and so ended his wretched life with a most
 miserable death.

So also Stephen Gardener, when there came a Bishoppe vnto him, lying on his death Bedde, and put him in remembrance of Peters denying his apostles, answered againe that he had denyed with Peter, but that he could not repent with Peter.

So also one Rockwood, at the point
of death, staring and raging, says that
he was utterly damped, and being
willed to aske mercy, cryed out all
too

Act. & mo.
pag.1992

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A godly and learned Sermon.

all too late, all too late. I might rehearse also the death of diuers others as Hales, Thorne-ton, Smith, and many others, of whose death we may not iudge, but com-mit iudgement to him to whom it be-longeth, but most certainly it was horrible & fearefull in the sight of man. I might also declare the greivous plaghes wherewith God hath punished the persecutors of the which haue professed the name of Christ. Herod soughte by all meanes possible to write out the name of Christe, and to de-stroy the babe Jesus, but in the ende, hee was plagued with a desperate minde, so that he would haue stuck a knife into his owne heart; if Achiab his kinsman had not with bounden his handes: and yet he did not escape the vengeance of God, for he was stricken with feaders, with wonderfull swellings, and last of all with worms to denouel him, most horribly to beholde. Pilate wilfully crucified Jesus of Nazareth, whom he coulde not but confesse to be the King of the Iewes, but within a few dayes after, he was driven, to hang himselfe Nero, a bloody tyrant, tyrannically persecuted, imprisoned, and murdered.

Iosephus
de antiq.
li. 17. cap. 8

om 3. 30A
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John. 19. 22
Suppl. cron
Eutrop. lib.
7. cap. 7.
Euse. lib. 2
cap. 7

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Paule
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A godly and learned Sermon.

Paul & many other Christians in Rome, which professed themselves to bee the servants of the Lord Jesus. But in the end, he was moste grievously plagued for the same, for being wonderfully troubled with ferours and teares, and scarefull peaines, he would haue had some friends to haue cut off his head, he coude not get so much friendship, he would haue drowned himselfe in the river Tiberis, but that he was holden backe by one Phaon, and at the last he thrust his knife into his owne throat.

And thus wee see that they which persecute the confessors of the Lorde Jesus, rather then they shall want a hangman, they shall become hangmen unto themselves. I might rehearse also diuers others, Emperours of Rome, which although they were of greate mighte and power in the world, yet did they in vain kicke against the spurre, when they persecuted the professors of the Gospell of Christ. Valerian the Emperour was a bloody persecutor of the Christians, his reward was to be caried away in a Cage, by Sappores the King of Persia, who brought him to such slavery, that he made

of

Act. & mon

pag. 30. 31

59. 75. 86.

89.

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of him a blocke to get by upon his Horse
Maxentius, Maximinian, and Dioclesian,
being Emperours of Rome, they cruelly
murdered the Saints of Christe. But
escaped not Gods vengeance, when one
of them fell of a bridge with his Horse &
harnes, the other was plagued with lice
and vermine, gushing out of his entrails.
And the last was driven to this extremi-
tye to poison himselfe.

And y other examples I might recite
vnto you of latter yeres, but that y time
will not suffer me, and these may be suf-
ficient to testifie vnto vs all, what a hor-
rible thing it is, not onely to renounce
the Lorde Jesus our selues but also to
speake by any meanes whatsoeuer to com-
pell others therevnto. And now there-
fore that I may drawe to an ende, let vs
consider in a worde or two whom it is
whom Saint Paule will haue vs to con-
fesse with our monthes, we must confesse
with our monthes the Lorde Jesus, that
is, we must cōfesse Christ onely to be our
Saviour, and that we looke for saluation
in none other, for this is signified by the
name of Jesus, as the Angell sayth to Io-
seph, thou shalt call his name Iesus, for he
shal

volat. lib. 23

5 maye.

6 maye.

Dioclesian

Math. 1. 17

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shall saue the people from their sinnes, & Peter when he was examined by what meanes the impotent man was made whole, answered. Be it known vnto you all and to all the people of Israell, that by the name of Iesus Christe of Nazareth, whom ye haue crucified; whom God raised againe from the dead, euen by him dooth this man stande before you whole. This is the stone caste aside of you builders, which is become the head of the corner, neither is there saluation in anye other, for among men there is giuen none other name vnder heauen, by whom we must be saued, but onely by the name of Iesus of Nazareth. When as often as we heare the name of Iesus, we must call to minde how God the father which cannot lye, hath commaunded by an Angell from Heauen, that the name of Iesus, that is a Saviour, should be giuen to his Sonne, being made manifest in the fleshe, and therefore that hee will moste certainly saue vs full and perfectly both in bodye and soule. And we must call to remembrance the sweete promises of the Gospell whereby laye hyde vnder this name

Act. 4. 10

10. 10. 10

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name of Iesus; that he by his merittes
 hath saved vs from our finnes, and by his
 vertue and power, doth dayly mortifie
 the Reliques of sinne in vs, and quicken
 vs with his holy spirite, and keepe vs vn-
 to saluatiō, which is prepared to be shew-
 ed in the last time, as Paule sayth, While
 we were yet sinners, Christ died for vs
 much more then being now iustified, we
 shall be saued from wrath through him.
 For if when we were enemies wee were
 reconciled to God by the death of his
 sonne, much more being reconciled wee
 shall be saued by his life. And therefore
 doth Christe beare the name of Iesus, be-
 cause by his stripes we are healed, because
 by him we haue redemption through his
 blood, euen the forgiuenes of finnes ac-
 cording to his rich grace, because by his
 death, death is destroyed, and he that had
 the power of death, that is the Deuill.

And therefore for our cause hee beareth
 that excellent name giuen him of his Fa-
 ther from Heaueh, to wit. Iesus a Sani-
 our, that he might indee effectually shew
 forth the trueth of his name in my salua-
 tion and in the saluation of all belouers.
 He is saythfull which beareth the name
 of

1. Pet. 1. 5.

Rom. 5. 9.

Esa. 53. 5

Eph. 1. 7

2 Tim. 1. 10

Heb. 2. 4

1 Cor. 10.

13

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of Iesus, and therefore, as he is called a
 Saviour, so no doubt, he will indeede shew
 himselfe a Saviour vnto vs: he is also able
 to saue vs, for to him is all power giuen in
 heauen and in earth, seeing that God hath
 highly etalted him, and giuen him a name
 aboue euery name, that at the name of Je-
 sus, euery knee should bowe, bothe of things
 in heauen, and of things in earth, and of
 things vnder the earth, & that euery tongue
 should confesse that Iesus is the Lord, to
 the glory of God the father. And this can-
 not but be a great comfort to the heart of e-
 uery Christian, that the Lord Iesus is true:
 and therefore, as he is called a Saviour, so
 will he shew himselfe indeede, he is also
 omnipotent, and therefore able to performe
 it to the saluation of all beleuers: so that
 we may boldly say with Paul. O Death
 where is thy sting? O Hell where is thy
 victory? Thanks be to God which hath
 giuen vs the victorie thorough our Lord
 Iesus Christe. Whosoener then doth doubt
 of his saluation, being like a waue of the
 Sea, which is tossed about with euery
 winde, and doth not fully perswade him-
 selfe that he is of the number of them, for
 whom Christ dyed vpon the Crosse, and
 whosoener doth put his trust in any other
 thing

Hebru. 10. 22.
 2. Tim. 2. 13.

Phil. 2. 9. 10.
 01. 1. 1. 1. 1.

Rom. 4. 21.

1 Cor. 15. 55. 57.

1. Tim. 1. 6.
 1. Pet. 1. 13.
 Heb. 10. 22.
 2. Tim. 1. 12.

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Titus. i. 16.

2. Pet. 2. 1. 3.

Titus. 3. 10.

Tertull.

2. Peter. 1. 3.

thing but onely in the death and passion of
Jesus Chyiste : these doo both deny and re-
nounce their Lordes and Sauour, they pro-
fesse they knowe God, but in their workes
they deny him, and therefore Saint Peter
doth call them Hereticks, which deny the
Lord that bought them : which Heretikes,
Paul doth bid vs reiect and auoyde, after
once or twise admonition. The Papis do
teach this doctrine very earnestly, that He-
reticks ought to be auoyded, and for this
cause with their reasons of refusall, and
their Popish Shauelings, creeping frō place
to place, they perswade me to absent them
selves from the church, teaching them that
it is a damnable thing to communicate
with Hereticks. Then in this point we a-
gree bothe in one, that, Hereticks, if they
can by no meanes be reclaimed, must be re-
iected. But here onely lyeth the question,
who are they, which by Gods word, are co-
demned for Heretikes? Quodcunque ad-
uersus veritatem sapit, est Hæresis etiam
vetus consuetudo : Whatsoeuer dooth sa-
uour against the trueth, if it be obstinately
defended, it is an Hearesie, although it be
neuer so auncient a custome. But the Apo-
stle Saint Peter, doth more perfectly dis-
cribe an Hereticke, by two markes and

pro

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properties. There shall be (saith he) false

teachers among you, which shall bring in

αἱρεσεις ἀπολασεις, damnable Heresies: first,

ἀνορθόδοξα ἀντιπρόσωπα ἀρνέμενοι,

denying the Lord that hath bought them:

and secondly, ἐν πλεονεξία λατρώσας λόγους

ὑμᾶς ἐμπορεύσονται, they shall for lucre

sake, make Marchandise of you, with fay-

ned wordes. Poise who seeth not, that

these two points are plainly and fully ac-

complished in our aduersaries: for firste

they deny that the Lord hath bought them:

they call the Lord Iesus their Saviour, &

they confesse that he dyed vpon the Crosse,

but they denye that he bought them with

his death, for if he bought them with his

owne moste precious blood, what neede

they to bee bought againe with Popes

Parsons, Indulgences, Mans Merits,

Masses, Dirges, Trentals, or any such

pauitrie deuises, and lewde inuentions

of man?

And who knoweth not that all these

thinges are nothing but subtile practises

to picke mennes purses, and to make

Marchandise of Soules, for coney-

tous Lucre. Then, these are the

Hereticques, whiche we must auoyde,

G. y.

which

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Titus. 1. 16.

Luke. 1. 33.

Psal. 110. 4.

Hebr. 4. 14.

& 7. 26.

Luke. 4. 18.

Math. 17. 5.

John. 1. 18.

Hebr. 1. 2.

Psal. 2. 9.

Math. 9. 6.

Colos. 1. 13.

Psal. 110. 1.

Rom. 16. 20.

Rom. 6. 6.

Mich. 7. 19.

1. Cor. 15. 55.

3. Peter. 1. 3.

which deny the Lorde that bought them; which to inrich themselves defende such monstrous opinions as do all derogate fro the death and passion of Christ, which professe that they knowe God, but in their works they deny him. Our Saviour Christ is annoynted of God, to be our Kinge our Priest, and our Prophet. Our King as the Angell saide to Marie, he shall raigrie ouer the house of Iacob for euer, and of his kingdome shall be no ende. Our Priest, as the Prophet saith, the Lord hath sworne and will not repent, thou art a Priest for euer, after the order of Melchizedec. And our Prophet, because, the spirit of the Lorde hath annoynted him to preach the Gospell vnto the poore, and he is the beloued sonne of God, whom only we must heare, who being in the bosome of the Father, hath declared him vnto vs. When whosoer do teach vs that any man can rule the hearts of men, or forgive sinnes, or deliuer the power of darkenesse, or make his enemies his foestale, or treade downe Satan vnder his fete, or kill the olde man with all his concupiscence, with the power of his spirit, or raise vp the new man, in holinesse and righteousnesse, or banquish sinne, Hell, Death and damnation, or establish

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bliss in vs a hope of the inheritaunce of everlasting life, but only our Lord and Saviour Iesus Christe: that man denyeth the kingdome of Christe. And whosoever doth offer Sacrifice for the quicke and the dead, but onely the Lord Iesus, who being the last Priest, & the Priest for ever, did offer himself once upon the Crosse, for the sinnes of all mankind, as the Apostle saith. He Heb. 9. 26. appeared once to put away sinne by the sacrifice of himselfe. and, Sanctificati sumus Heb. 10. 10. 14 per oblationem Iesu Christi, semel factam: we are sanctified by the offering of the body of Iesus Christ once made, for with one offering hath he consecrated for ever them that are sanctified, he denyeth the eternall Priesthood of Christe, and whosoever affirmeth that anye mortall man can dispence with the worde of God, or that the Bible ought to be locked vp, and that our faith ought to be grounded upon the Popes decrees & decretales, or upon any Dunles or Doctors, or Fathers, or Counsels, whatsoeuer, he denyeth our Saviour Christ, to be our Prophet, the welbeloued sonne of God, Math. 17. 5. whom onely we must heare, and therefore the Papists, howsoeuer they haue the name of Iesus often in their mouthes, yet in dede 2. Pet. 2. 1. they deny the Lord that bought them, and therefore

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Titus. 3. 10.

Rom. 8. 14.

Psalm. 3. 5.

Hebr. 9. 14.

Hebr. 2. 2.

Deut. 18. 18.

Gen. 3. 15.

& 12. 3.

Isa. 7. 14.

Actes. 4. 10.

therfore, are suche Heretiques as are to be
 auoyded. But we must confesse our Sa-
 uiour Christ, to be onely our kynge to go-
 uerne the heartes of his electe people, with
 the vertue of his holy Spirit, and as for the
 wicked, to crush them with a Scepter of
 Iron, & to break them in peeces, like a Pot-
 ters Vessell: onely, the Priest, which offer-
 red hymselfe without spot to God, to purge
 our consciences from dead workes to serue
 the lyving Lorde, and (onely) the Prophet
 by whom in these last dayes, the Lord doth
 speake vnto vs, and whome God promised
 to Moyses, that he would raise him vp a-
 monge his Brethren: whome, who so euer
 should heare, should not be destroyed.

We must confesse, that, he (onely) is the
 seede of the woman, which hath brused the
 Serpents head: the seede of Abraham, in
 whom, all the Nations of the world should
 be blessed: The Childe, whiche a Virgyn
 should conceiue and beare, & call his name
 Emanuell, whome many kynges and Pro-
 phetes haue desired to see: we must confesse
 him to be our Iesus, by whom we are saued,
 and that vnder Heauen, there is no other
 name giuen, nothyng in Earth, nothyng
 vnder the Earth: nothyng in Heauen, nor
 in the Heauen of Heauens: no vertue, no
 power, no strength, no name els that is
 named,

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named in which or by which we can be sa-
 ned, but onely by the name of Iesus of Na-
 zareth. Wee must confesse him onely to
 be the welbeloued sonne in whom the Fa-
 ther is well pleased, the word of God, the
 Image of God, the power and wisdom of
 God, the Prince of life, the Prince of sal-
 uation, the Prince of faith, the Lord of
 glorie, the Heir of all things in Heauen
 and earth. We must confesse him to
 be the onely good Shepheard, by whom
 we must be gathered, and brought home
 upon his shoulders, the onely doore by
 whom we must enter, the onely Physicion
 to cure our maladies, the onely Maister
 whom we must heare, the way, the truth,
 the life, the light, the foundation, and
 chiefe corner Stone, on whome onely
 wee must builde our onely hope, and
 consolation, our wisdom, iustification,
 sanctification, and redemption, the only Me-
 diator and Advocate betwixt God and mā,
 whose bloude onely dooth purge vs from
 all our sinnes. We must confesse hym to
 bee the onely giuer of the water of life:
 whereof whosoever tasteth, shall neuer
 thirst, but it shall bee in his belly as
 a Fountaine springing vp to eternall
 life, the onely bread of life wherby

C. iij.

came

Math. 3. 17.

Iohn. 1. 1.

2. Cor. 4. 4.

1. Cor. 1. 24.

Actes. 3. 15.

Hebru. 2. 10.

& 12. 2.

1. Cor. 2. 8.

Iohn. 10. 11. 14.

Iohn. 10. 7.

Math. 9. 12.

Math. 17. 5.

Iohn 1. 4.

& 5. 26.

1. Cor. 3. 11.

Ephe. 2. 10.

Math. 12. 31.

1. Cor. 1. 30.

Math. 11. 37.

Ephe. 2. 18.

1. Tim. 2. 5.

Iohn. 4. 10.

& 7. 38.

Iohn. 6. 35.

A godly and leartned Sermon.

Rom. 13. 14.

Gal. 5. 16.

Gen. 49. 10.

1. Cor. 15. 55.

Eph. 2. 16.

Colos. 2. 14.

Eph. 2. 22.

& 4. 15.

2. Cor. 11. 2.

Apoc. 1. 8.

& 3. 7.

Mith. 16. 27.

Luk. 24. 52.

Hebr. 8. 1.

& 10. 12.

1. Thel. 4. 16.

came downe from Heauen, of whom who
soeuer eateth shall liue for ever: the onely
riches whereby our poyertie must be relee-
ued, the onely rayment wherewith our na-
kednesse must be couered. The victorious
Lion of the Tribe of Iuda, by whom all our
enemyes are subdued, the Diuill enchained,
Hell gates destroyed, death swallowed vp
in victorie, the wrath of God staines, the law
crucified, sinne banquished and abolished,
and we our selues made partakers of the
ouerlasting Crowne of glorie. We must
confesse him to be the onely head of the bo-
dy, the onely husband of his deare Spouse
the Church. The Alpha and Omega, the be-
ginning and the ending, which was and is
to come, euen the almighty, for ever the ho-
ly and true, which hath the key of David,
which openeth, and no man shutteth, and
shutteth and no man openeth, who by his
incarnation, nativity, circumcision, exile,
Baptisme, fasting, temptation, doctrine, mi-
racles, agonyes, bloody sweate, paynfull
passion, death, resurrection, and ascension,
ouercame all our enemyes, and now sitteth
at the right hand of God the father almighty,
making intercession for vs, and shall
come at the laste day to iudgement, in the
twinkeling of an eye, with the blaske of a
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A godly and learned Sermon

trumpet, and sound of an Archangell, to
iudge bothe the quicke and the dead. If we
thus confesse the Lord Jesus here in earth,
then haue we a comfortable promise, that
he will likewise confesse vs before his fa-
ther which is in Heauen: he will not be a-
shamed to call vs brethren, he will giue vs
this honourable title, to be called Heires
of God, & fellow Heires with Jesus Christ.
And thus much of the first part, how euery
Christian muste with his mouthe confesse
the Lord Jesus. Of the second part, which
is, that we must beleeue in heart, that God
raysed him vp againe from the dead, be-
cause it conteyneth the Article of iustifica-
tion, a matter large and waighty, not light-
ly to be posted ouer, but requiring a longer
discourse, as being the cheefest principle of
Christian Religion. I am therefore purpo-
sed (God willing) to intreate therevpon to-
morrow at the first morning prayer: In
the meane time, let vs meditate vpon this,
which we haue learned alreadye, that not
onely our soules, but our whole bodies, are
made to glorifie God the Creator, Christe
Jesus the Redemer, and the holy ghost the
sanctifier, and as all the body, so especially
the tongue, that euery tongue should con-
fesse, that Jesus is the Lord, to the glory of
God

Math. 10. 32.

consolation

Hebr. 2. 11.

Rom. 8. 17.

transitio

1. Cor. 6. 19.

Phil. 2. 11.

A godly and learned Sermon.

Psalm. 11. 22.

1. Pet. 4. 11.

1. Thes. 5. 11.

Eph. 6. 4.

Eph. 3. 17.

Exod. 10. 5.

God the Father: we haue heard also where
we must confesse the Lorde Jesus as in all
places, so especially in the middest of the
congregation, and amongst our brethren,
because we are not bozne to our selues, but
first to the honour and praise of the name of
God, and then to the edification, instruction
and comforte of our brethren, and last of
all to the godly bzinging bp and relieuing
of our selues and our families, in the feare
and nurture of the Lorde. We haue hearde
all, those reasons answered, which are
drawne from the example of Naaman, Paul
and Nicodemus, to cloake and couer that
dissembling in religion, which is flatly and
plainely condemned by the worde of God,
because that if Christ dw dwel in our harts
by faithe, it is vnpossible that the Diuell
should be in the tongue, and the other me-
bers of the body, which haue their life of the
heart, and are gouerned by the heart, and
also because God being a iealous God,
will suffer no part of his Spouse to be giue
to any, but to himselfe alone: we haue heard
also, the sundry sorts of y policies of worldly
wise men, which are all contrarie to the
true and constant confessing of the Lorde
Jesus, & therewithall the manner how they
must repent and amēd, which is by casting
away all respect of feare or fauour of me, or
of

A godly and learned Sermon.

of the losse of lande, liuing, yea and of the
life it selfe, & constantly with the month to
confesse the Lord Iesus, and so much the ra-
ther, because if anye trouble or persecution
should come, yet all things will worke for
the best to those that loue God. We haue
heard the plagues and heauie iudgements
of God shewed all vpon those which for a-
ny worldly respect haue renouced the Lord
Iesus as also vpon the which haue sought
by violence to enforce others therunto. And
last of all we haue heard the manner howe
we must confesse him, not onely in worde
but also indeede, that he is our Iesus that is
our Saviour, and therefore will saue vs, &
is also able to saue vs, being the heire of all
things in Heauen, & in earth: and therefore
that without all wauering, we hope assu-
redly to be saued by him, & looke for no sal-
uatiō in any other: & if we thus confesse him
in this world he will also confesse vs before
his father, & before his holy Angels in Hea-
uē, he wil acknowledge vs to be his brethren
& fellow heires, whē he shal pronouce y ioy-
full sētece. Come ye blessed of my father in-
herit you the kingdō prepared for you frō
the foundations of the world. Then shall
we be with the Lambe, and go whether he
goeth, then shall we make an other ioye-
full confession, with heauenly Harmonie,
and

Rom. 8. 28.

Titus. 1. 16.

Actes. 4. 12.

Luke. 11. 8.

Hebr. 2. 11.

Rom. 8. 17.

APOC. 4.8.
& 5.12.

A godly and learned Sermon
and moſte pleaſaunt melodie, when we
ſhall accompany the Archangels, Thrones,
Powers, Dominions, Cherubins, Sera-
phins, Patriarks, Prophets, Apoſtles, Mar-
tyrs Virgins, Confellours, Angels, Elders,
and innumerable thouſands of Saints, and
with a new ſonge, for ever glorifying our
Lord Jeſus: ſaying. Thou Chriſt which
was ſlaine, art worthy to receiue power and
riches, and wiſdome, and ſtrength, and ho-
nour, and glorie, and bleſſing: Holy, holy,
holy, Lord God of Hoaſts: glory be to thee
O God moſt high. To the which heauen-
ly company and confeſſion, the Lord haſten
vs all, for the merits of his welbeloued
ſonne Jeſus Chriſte, to whom with
the Father and the holy ghoſt, be
all prayſe and dominion
for ever and ever.

μὴν σὸς θεῶν διὰ Ἰησοῦ Χριστοῦ ἡ
δοξα εἰς τὸς αἰῶνας.

Rom. 16.27.

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Pre

N



A GODLY
and Learned Sermon

Containing a charge and Instruction
for all vnlearned, negligent and
dissolute Ministers:

And an Exhortation to the common
people, to seeke their amendment,
by Prayer, vnto GOD.

Preached at Manchester in Lancastershire, be-
fore a great and worshipfull Audience, by occasion of
certaine Parsons there at that present, appointed (as
then) to be made Ministers.

By Simon Harwarde Preacher of the
worde of God, and Maister of Art, late
of New Colledge in Oxforde.

Hilar. lib. 8. de Trinitate,

Non statim boni atq; utilis Sacerdotis est, aut tantum-
modo innocenter agere, aut tantummodo scienter
prædicare, cum & innocens sibi tantum proficiat
nisi doctus sit, et doctus sine doctrinæ, sit authori-
tate nisi & innocens sit, vita eius ornetur docendo
& Doctrina viuendo.



A G O D L Y

and Learned Sermons

Containing a charge and Indictment
by the Justices, against and
against the Minister;

by 30,000, into 600,
people to take their movement,
And an Exhortation to the common

Preached at Manchester in Lancashire, be-
fore a great and worshipping Audience, on
certain Pulpit there at that place, appointed (as
they) to be said Ministers.

of New College in Oxford.
words of God, and Minister of the same
By Simon Harward, President of the

1944-1945

[Faint, illegible handwritten text]

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A leached Sermon of Instructi-
ons to the Ministerie.

Luke 10. verse 2.

The Haruest is great, but the la-
bourers are but few: pray therefore,
the Lorde of the Haruest to sende
forth Labourers into his Haruest.

THE occasion of these
wordes of our Saviour
Christ (right reuerende
and dearely beloued) is
that which is set downe
in the verse last goynge
before, how the Lord appointed. 70. Dis-
ciples, and sent them two & two before
him into euery cittie & place where he
himselfe should come: wherein we haue
first to consider, how all the twinges of
our Lord and Saviour, were not onely
fore-toulde, by the Prophecies, but also
fore-shadowed by the deedes of the Pa-
triarkes and holy Prophetes of God.
For, as, the posteritie of Iacob had the
twelue Patriarkes, as the chiefe foun-
taynes, from the which their offspringe
was deriued, euen so, hath Christe sent
forth his Apostles to the foundation of
his church, & as Iacob went down into
Egypt with seuentie soules & as God com-
maunded Moses to chuse out seauentye

A.ij.

of

OTTA 115.
not 1.

Apo. 21. 14.

Gen. 46. 27.

Num. 11. 16.

A Sermon of Instructions

Colos. 2. 16.
Heb. 10. 1.

Gen. 2. 22.

Gen. 13. 16.

Psal. 110. 4.
Exod. 12. 13.

Iohn. 1. 29.
Num. 21. 9.
Iohn. 3. 14.
Gen. 28. 12.

Gen. 17. 17.
& 22. 9.

of the Elders of Israel to beare the burthen of the people with him: which gouernment was in a manner afterwarde renewed, when the people were returned from Babilon: for they had their *olwe spioy* which was after ward corruptly called Sanedrin, consistinge of 71. Seniors, whiche had the hearing of most waighty affaires: euē so, our Sauour Christ, doth here sed forth 70. disciples before him, into euery citie & place where he himselfe should come: & thus, is our Sauour become the truth of al figures & the body of all shadowes. **He is** y^e secōd Adam which was as it were cast on sleepe for a time, when he lay in the Sepulchre, vntil the Spouse his church was framed out of his side. **He is** y^e Abraham, whose seed is as the stars of heauē & as the dust of the earth in nūber. **He is** y^e Priest for euer after the order of Melchizedec. **He is** y^e pascal lamb the lamb of god, slain frō the beginning of the world. **He is** the Brasen Serpent, which was lift vp vpon the cros, to cure all our maladies. **He is** y^e Ladder which Iacob saw, whereby only, we must ascēd into heauē. **He is** that Isaac which being born against the course of nature, was sacrificed vpon the Alter

to the Ministerie. 192 A

Alter of the Crosse, & yet remained safe
and sounde. **He is that pitifull Ioseph**
which was soule of his Brethren, & yet
so louingly affected, that he afterwarde
being aduanced in glorie, was not a-
shamed to confesse his Bretheren: **He is**
that valiant Iosua, which leadeth vs into
the Land of Canaan, flowing with milk
and hony. **He is that Dauid**, which be-
ing persecuted by Saule & his enemies
became a worme and not a man, a very
shame of men, and the contempt of the
people, whose harte was molten lyke
waxe in the midst of his bowels, and
his strength dried vp lyke a potsharde,
whose handes and feete they pearced,
and cast lots vpon his garments, so that
he was compelled to crie out, my God,
my God, why hast thou forsaken mee?
He is that wise Salomon which ruleth
his people with peace and tranquillitie.
He is y^e couragious Sampson, who by
his death ouerthroweth all his enemies.

Gen. 37. 28. &
43. 30. & 45. 3

Iohn. 1. 13.

Psal. 22. 1. 14.
15. 16. 18.

1. Reg. 10. 23.
Iud. 16. 30.

Num. 11. 17.

And here hee is that carefull Moles,
which for the profit and comfort of his
people, doth chuse out seuentie Disci-
ples, to beare the burthen with him, &
sendeth them out two and two, into e-
uery Cittie and place, where hee him-
selfe should come,

Here

A Sermon of instructions

Note. 2.

21. 22. 23. 24.

25. 26. 27. 28.

29. 30. 31. 32.

33. 34. 35. 36.

Mark. 8. 7.

Mat. 4. 18.

37. 38. 39. 40.

41. 42. 43. 44.

45. 46. 47. 48.

49. 50. 51. 52.

Here also, we haue to learne the v
nity and louing agrément which ought
to bee amongst the Ministers and Prea
chers of the Gospell of Christ. Our Sa
uiour sedeth forth his Disciples by two
and two: signifyng vnto them, the mu
tual agrément which they ought to haue
one with another, how they ought one
to aide and assist another and in al their
doinges, to goe as it were hand in hand
together. So the Euangelist Saint
Marke sheweth how Christ sent forth
his Apostles also by two and two, and
when hee chose his Apostles, hee called
them two and two. For, first, he called
Simon Peeter and Andrew his Brother.
And going a litle farther, he saw two o
ther Bretheren, Iames the sonne of Ze
bedeus and Iohn his Brother, mending
their Nets in a Ship. While Zebedeus,
their Father, and he called them. Where
by we are admonished of a brotherly
loue which ought to bee (as amongst all
mē) so especially amongst the preachers
of the Gospell of Christ. Let vs then of
the Ministerie, learne here to lay aside
all hatred and malice, not to enuy or ma
ligne our fellow brethren, not to seeke to
supplant one an other, not to deuide our
selues

to the Ministerie.

selues one from another, with vaine & vnprofitable contentions, as many doe, to the great flaunder of the Gospell, but to goe all as it were hand in hand together, with one hart and one voice to glorifie God the father of our Lord Iesus Christ. Let vs say one to another as Abraham sayde to Lot: I pray thee, let there bee no strife betweene thee and mee, neither betweene my Heardmen and thy Heardmen, for wee are all Brethren. We are all Bretheren, Brethren by nature, Brethren by callinge, Brethren in Religion: all made by one God, all redeemed by one Iesus Christ: all called to the same office and ministerie, all braunches of one vine, all sheepe of the same sheepfold, all members of the same bodie, all fellow seruantes of the same houlholde, all partakers of the same baptism, of the same faith, of the same hope of euerlasting lyfe, and all shall be indged at the last day of the same Judge without respect of persons: And therefore, let there bee no contention amonge vs, wee are fellow-seruantes, we are Brethren. Dauid compareth Loue to the precious oyntment, which was powred vpo Aarons head, running downe vpon

Ab. Ex. 13. 8.
Abraham.

Gen. 13. 8.

a comparison of Love.

Psal. 133. 2.

A. iiij.

the

A Sermon of instructions

Math. 2.

22. 23. 24.

1. 2. 3.

1. 2. 3.

Mark. 8. 7.

Mat. 4. 18.

1. 2. 3.

1. 2. 3.

1. 2. 3.

1. 2. 3.

Here also, we haue to learne the v
nity and louing agrément which ought
to bee amongst the Ministers and Prea
chers of the Gospell of Christ. Our Sa
uiour sedeth forth his Disciples by two
and two: signifying vnto them, the mu
tual agrément which they ought to haue
one with another, how they ought one
to aide and assist another and in al their
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Marke sheweth how Christ sent forth
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them two and two. For, first, he called
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And going a litle farther, he saw two o
ther Bretheren, James the sonne of Ze
bedeus and Iohn his Brother, mending
their Nets in a Ship With Zebedeus,
their Father, and he called them. Where
by we are admonished of a Brotherly
loue which ought to bee (as amongst all
mē) so especially amongst the preachers
of the Gospell of Christ. Let vs then of
the Ministerie, learne here to lay aside
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selues one from another, with vaine & vnprofitable contentions, as many doe, to the great flaunder of the Gospell, but to goe all as it were hand in hand together, with one hart and one voice to glorifie God the father of our Lord Iesus Christ. Let vs say one to another as Abraham sayde to Lot: I pray thee, let there bee no strife betweene thee and mee, neither betweene my Heardmen and thy Heardmen, for wee are all Brethren. We are all Bretheren, Brethren by nature, Brethren by callinge, Brethren in Religion: all made by one God, all redeemed by one Iesus Christ: all called to the same office and ministerie, all braunches of one vine, all sheepe of the same sheepfold, all members of the same bodie, all fellow seruantes of the same householde, all partakers of the same baptism, of the same faith, of the same hope of everlasting lyfe, and all shall be indged at the last day of the same Judge wth out respect of persons: And therefore, let there bee no contention amonge vs, wee are fellow-seruantes, we are Brethren. Dauid compareth Loue to the precious oyntment, which was powred vpon Aarons head, running downe vpon

Ab. Ex. 13. 8.
Abraham.

A Comparison of Loue.

Psal. 133. 2.

A.iii.

the

A Sermon of instructions

the Bearde, and from thence vnto
skirts of his clothing. Signifying there-
by, that loue can neuer be in the borders
of the Garment, that is in the common
people, vnlesse it first be in y^e heads, y^e is
in y^e Maiestrats & Ministers, & therefore
y^e it ought first to be p^{ro}uoked vpon Aarons
head, vpon the Rulers of the common
wealth, and vpon the Ministers of the
Church of God, least the heades beinge
infected, the whole body be the worse for
it, we especially ought to take heede that
wee agree one with another, comfort one
another, assist one another, & as it were
goe hand in hand together in the worke
of the Lord. Againe, in that the Disciples
were sent out by two and two, we are
to consider the equalytie, which ought to
be in the Ministers of the word of God.
Christ graunteth to none of them any
prymacie or supremacie, but sendeth
the forth with equall authoritie, two by
two. The Church is said to haue twelue
foundations, the twelue Apostles, of the
Lambe, where Peter is made no head
corner stone, but all the Apostles equa-
ly, foundations, as Paul sayth, Ye are
built vpon the foundation of the Apo-
stles and Prophets, Iesus Christ himselfe
being

*Equalitie
of ministers
noted*

Apo. 2. 14.

Eph. 2. 22.

to the Ministerie.

being the chiefe corner Stone . And our
Saviour seemeth to signifie an equallity
when he saithe, that they shall sit vpon Math. 19. 28.

twelue Thrones , iudging the twelue
Tribes of Israell. And a little after when
the rest of the Apostles beganne to dis-
daine Iames and Iohn , he reprimoued the
saying . The Lords of the Gentils haue Math. 20. 25.

dominion ouer them, and they are great
and exercise authoritie , but it shall not
be so among you , but whosoever will
be great among you, let him be your ser-
uaunt : and whosoever will be chiefe a-
mong you, let him be your Minister , e-
uen as the sonne of man came not to be
serued, but to serue , and to giue his life Mat. 23. 19.

for the raunsome of many . And when
he gaue vnto them the commission and
authoritie of their Apostleship , he gaue
it equally and generally to them all say-
ing. Go therefore and teach all nations, mat 28. 19.

Baptizing them in the name of the Fa-
ther and of the Sonne and of the holy
Ghost . And Saint Iohn saithe, that Ioh. 20. 19. 22.

Christe stode in the midst of his Dis-
ciples and sayde . Receaue the holy
Ghoste, who so euers sinnes ye remitte
they are remitted , and who so euers
sinnes ye retaine, they are retayned.

He

A Sermon of Instructions

He leaned not to Peter, nor to Iames,
nor to Iohn, but stood in the midst of
them, neither did hee giue the authoritie
of binding, and losinge (particularly) to
Peter, but (generally) to them all: and
when the holy Ghost came doune in clo-
uen tongues, like fyre, the Text sayeth,
It fate vpon ech of them, and they were
all filled with the holy Ghost, and be-
gan to speake with diuers Languages,
euen as the same spirite gaue them ve-
teraunce. It hath bin taught in times
past, that the absoluing of sinnes did con-
sist in the worthynesse of the person: a
simple Priest might absolue but certen
small sinnes, other greater, did belong
to the Bishop, the Archbysshop claymed
an other higher sort, but the greatest and
fowlest sinnes were reserved to be for-
giuen onely by the Pope and his Cardi-
nals: But this derision was brought in
by their greedy coueitousnesse, to enrich
them selues, and not by any warrant of
the worde of God. For we know assu-
redly, that the authoritie of binding and
losing by the word of God, the admini-
stration of the Sacramentes, and the ef-
fectuall operation of the spirit by the
preaching of the Gospell is equally com-
mitted

to the Ministerie, 1132 A.

mitted to all Ministers, whether they be Archbishops, or Bishops, or Pastors, by what name or title so ever they be called. Ministers haue better knowledge and utteraunce, some, then other, but their Ministerie is of equall dignitie: And therefore, the Prerogatives and Superiorities which Bishops haue aboue other Ministers, are rather granted by man, for maintaining of better order & quietnesse in common wealthes, then chalenged by the effect of their Ministerie. They may haue some thing in commission from the Prince, which we are bounde to obey, not for feare, but for Conscience sake; and how so ever, for the auoyding of disorder and confusion, there may be some Bishops and Superintendents, as it were particuler heads of certen congregations, yet this doth nothing proue, that any man may challenge to him selfe the name of vniuersal Bishop, or head of the whole Church which is only proper to our Lord & Saviour Iesus Christ: And therefore, whosoever doth arrogate to him selfe this name or title, he must needs be that lying Antichrist, whiche as Saint Paule sayth, Doth exalte him selfe against all that

1. Pet. 5. 4.
Eph. 1. 22, & 4.
15.

2. Thcfa.2. 4.

A Sermon of Instructions

Greg. Mag.
Epist. 30. ad
maurimum
Imper.

Note 3.
no Court
no m^{rs}
of ministers

that is called God, or that is worship-
ped, so that he doth sit in the Temple of
God, as God, shewing himselfe, that he
is God: and therefore it was well sayde
of Gregory, Ego confidenter dico quod
quisquis se vniuersalem sacerdotem vo-
cat vel vocari desiderat in elatione sua,
Antichristum procurrat, quia superbi-
do se coeteris præponit. In that our sa-
uiour Christ doth sende forth seauentie
Disciples, where as besore he sent forth
but twelue, we haue moreouer to consi-
der that the multitude of Ministers is
bounde to no certaine number. Some as-
firme, that there ought to bee no more
Ministers then there are Congregatiōs:
and indeede, to haue any vacabound Mi-
nisters, to wader about without charges
I fynde it altogether repugnaunt to the
woorde of God: yet notwithstanding, see-
ing that the Congregations and Pari-
shes in this Countrey, are so vnequally
deuided, that some may be better gover-
ned by one, then others may bee with
ten, it is necessarie that many pastours
amongst vs should haue many assistants,
and therefore good people maruaile not
though there be many Ministers at this
time to bee ordained besore you, to who
I am

to the Ministerie.

I am now to giue their charge, but rather
saying that there are none admitted,
but such as are called to their severall
flocks, as I my selfe dare aunciently beinge
oculus testis, & hauing seene the same
testified by the Letters of diuers wor-
shipfull, who as my Lord is perswaded,
will in no wise abuse him. I beseech you
praye to god together with vs that he
will prouide vpon them, the dew of his
holy spirit, and so blesse them with the
heauenly giftes of knowledge, with wis-
dome, zeale and vtterance, that they
may become profitable labourers in the
Lords Haruest: for the Haruest is great,
and the Labourers are but few.

Moreover, in that Christe did sende
forth his seauētie Disciples before him,
into every Cittie and place, where hee
himselfe should come, it appeareth, that
our Sauour dyd not shew himselfe like
these corner creepers, these Howletes &
Night Birdes, whiche do creepe into
Houses and lead captiues Women la-
den with sinnes, but he would haue his
commynge to be openlye knowne to all
the Countrie.

not 4

was chryst
sent his Discip
L. 1. 10. 1. 1. 1.
Gim:

2. Tim. 3. 6.

Omnis Ioh. 3. 16.

A Sermon of Instructions

Omnis qui peruerso agit, odit lucem. E-
uerie one that doth euil, hateth the light:
neither commeth he to the light least his
deedes should be reprobued: but he which
dealeth trulye commeth into the light,
Vt manifesta fiant facta ipsius quod se-
cundum Deum fiant, That his deedes
might be made manifest, that they are
wrought according vnto God. And
therefore, if there were nothinge els to
condemne these popish shauelings, which
beinge disguised, doe crape about from
place to place, to perswade the people to
withdawe their obedience from their
natural Soueraigne, to whom it is due,
and to giue it to a foraine Prelate a
Priest of Rome: this one thinge were
sufficient to bewray them and to discre-
dit their cause, for that they are asha-
med to shew their faces, and doe vse such
harde shifts, such subtil practises and
sleightie deuises, to keepe them selues
close, that they may not be called to their
answer, whereas most certainly, Truth
seeketh no corners: as heere you see how
our sauour Christ doth send his seven-
tie Disciples, as it were forerunners to
make proclamation of him in euery Cit-
ie and place, where hee himselfe should
come

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to the Ministerie.

come, whiche though it were perillous,
for, according to the wordes of our Sa-
uour, in the thirde verse, It was nothing
els, but to sende Lambes among wolues,

Luk. 10. 3.

yet was there more respect to be had of
the trueth, then of any daunger of death
what so ever.

When our Saviour
hath thus sent forth his seauentie Dis-

ciples before him into euery Citie and
place where hee him selfe should come,

he beginneth now their charge, in these
wordes whiche I haue reade vnto you,

The Haruest is great, and the Labou-
rers are but few, pray therfore, the Lord

of the Haruest, to sende Labourers into
his Haruest: whiche peece of Scripture

might fitly bee deuided in two partes:

the first is, An exhortation to prayer,

that we pray to the Lorde of the Har-
uest, to send forth Labourers into his

Haruest. The seconde contayneth, The 2

reasons of the Exhortation, whiche are

two: first, because, the Haruest is great,

and secondly, because, the Labourers are
but few. But I think it best at this time
not to inuert the words of our Saviour
but to intreate vpon them orderly, as
they lay in the text: first, of the greatnes,

of the Haruest. Secondly, of the small
number

Scripture

reasons

reason.

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reason

A Sermon of Instructions

3. number of the Labourers. Thirdly, of the meanes wherby that small number shall be encreased, if we perfourme our dutie to praye vnto the Lorde of the Haruest to sende foorth Labourers into his Haruest.

7. 1. 1.
Firste, our Sauour Christe, telleth them, that the Haruest is great, where by he signifieth, the number of the faithfull, which hunger and thirst after righteousness, and haue an earnest desire to heare, to receaue, and to imbrace the heavenly treasure of his most holye and blessed word. And thus doth our Sauour, oft name the Congregation of his faithful people, by the name of Haruest, when he saw the Samaritanes comming to him out of Sichem, he sayd: behold, lift vp your eyes, & looke on the Regions, for they are white already vnto the Haruest: And in the Gospell after Saint Mathew, he sayth, Surely the Haruest is great &c. where he doth vse the selfe same wordes, which he doth in this place, although to another purpose. For, there he hath especially respect vnto the people, on whom he had compassion, when he saw them disperfed and scattered abroad, as it were Sheepe hauing no

Ioh. 4. 35.

Math. 9. 37.

no Shepheard, and therefore he sayde:
Surelie the Haruest is great, but the la-
bours are but few, pray, &c. But here
he hath respect, not so much vnto y^e flock
as vnto the Disciples themselves, that
although they saue but few among the
Iewes which favoured his doctrine, and
therefore might hardly conceaue any
hope of doing any good, yet they should
not dispaire, For the Haruest was great,
howsoeuer in their iudgement the nuber
of the faithfull was but small, yet they
should not be discouraged, For the Har-
uest was great. Elias being in a Cave in
y^e Mount Horeb, was in a manner discour-
aged, when he saw all the Prophets of
God slaine, & his Altars broken downe,
and he left alone, whose life they sought
also, But the Lord appeared vnto him
and comforted him saying. I haue reser-
ued vnto my selfe in Israell 7000. men,
which haue neuer bowed their knees to
Baal, nor kissed him with their mouthes.
Here then, we that are Ministers are to
learne, not to be dismayed, although we
see but small fruite of our labours, but to
go on forwarde diligently and paineful-
ly in the worke of the Lorde, knowing
that the Haruest may be greater then

Rom. ii. 2.

16 Example.

1. Re. 19. 10. 18

Rom. ii. 4.

A Sermon of Instructions

Luke. 5. 5.

We do imagine & although in our iudgement ther be felo or none which returne vnto repentance, yet there may be seuen thousand in the sight of God, & therefore although we may say with Peter: I haue trauailed all night, and haue taken nothing, yet we must remember y we say also, Neuertheless at thy commaundemēt O Lord I will still let downe the Net.
Semper tibi pendeat hamus.

In quo non credis gurgite piscis erit.

The Church is called an Haruest, and therefore we must not looke that it should increase and growe to perfection all at once, but by little and little, and that with much a doo: for as the seede is first cast into the ground, then couered with cloddes, afterward kept vnder with Frost and Snowe, and when it is grown y^t it is parched with heate, almost choaked with briars and weedes, and beaten downe with stormes and tempests, & at the last with much labour it is brought into the Barnes: Euen so, the Seede of Gods worde, when it is sowne in the hearts of men, it is longe before it take any deepe roote, and hardly dooth the fruit appeare, and when it is spronge vp, it is parched with y^e heate of many troubles

and

and miseries, it is almost choaked with
 briars & brambles of voluptuous living,
 and the thornie cares of this world, it is
 beaten downe with the stormes & tem-
 pests of sundry temptations, & at the last
 with much a doo, it dooth make vs fit to
 be receaued into the Barnes of everla-
 sting ioyes, & then onely is the Haruest
 perfectly purged, for so long as we remain
 heer in this vale of misery, we must looke
 for nothing els but to haue þ tares ming-
 led with the wheate, the chaffe with the
 graine, þ wicked with the good, þ goates
 with the sheepe, & therefore the church is
 compared to a family or household, which
 containeth not only sons but slaues also,
 not all vessels to honor, but some to dis-
 honor: it is compared also to, a draw Net,
 which being cast into the Sea, dooth ga-
 ther all kinde of Fish, good & bad. And
 our Sauour saith, that the kingdom of
 heauen is like vnto a man which sowed
 good seed in his field, but while mē slept
 the enemy came & sowed tares amōg the
 wheate, & wēt his way, & whē the blade
 was sprōg vp & brought forth fruite, thē
 appeared the tares also: thē came the ser-
 uāts of the howliholder & said vnto him.
 Maister, sowedst not þ good seed in thy
 field?

15. y.

from

Rom. 9. 27.

2. Tim. 2. 20.

Math. 13. 47.

Math. 13. 24.

A Sermon of Instructions

from whence then hath it Tares and he
 sayde, the Enuious man hath done this.
 Then the Seruaunts saide vnto him wilt
 thou then that we goe and gather them
 vp? But he said, naye, leaue whilke yet
 about to gather the Tares ye plucking
 the Wheate also. Let both grow toge-
 ther vntill the Haruest, and in the time
 of the Haruest, I will say vnto the Rea-
 pers, gather ye first the Tares and binde
 them in sheaues to burne them, but gar-
 ther the Wheate into my Barn. And
 therefore vntill the Haruest doe come,
 that is the consumation of all things,
 and the end of the world, we must looke
 for nothing but to haue the wicked
 mingled with the goodly, and the Tares
 with the good Graine. Some haue gai-
 thered out of this place, that obstinate
 Heretickes and Idolators ought not to
 be punished with death, because the
 Householder dooth command his ser-
 uaunts to let the Tares and the Wheate
 growe together vntill the time of the
 Haruest. But we must vnderstande that
 as by the good Corne is met all the faith-
 full, all which are sowe of God, all which
 shall be gathered into the Barnes of e-
 uerlasting life: so by the Tares are met

Mat. 13. 24. 30

anon

421

not

not onely Hereticks and Idolaters; but
also all which are sowne of the Deuill,
all Hypocrites & Infidels; and all which
shall be cast into the Furnace of euera-
sting fire. And therefore, if by this Par-
ble, our Saviour did forbid the punish-
ment of Idolaters; by the ciuill Ma-
strate, it would follow also that neither
Traitors, Whoremongers, Thieves,
nor Murderers; were to be punished
with death, which were too absurde, and
too grosse to be Imagined. For by the
Tares are signified all the wicked, and
all which are sowne by the enuious man.
And therefore this commandement of Math. 13. 28.
Christ, given to his Seruaunts, dooth
not concerne the ciuill Magistrate, but
as by the Field, is signified not the
Church where the Gospell is purely
preached, nor our minde, as some do ex-
pounde it, but the whole world, contey-
ning all bothe graine and chaffe, wheate
and Tares. And as the Haruest in that
place is taken, not as it is here, for
the company of the faithful which glad-
ly receaue the word of God, but for the
vniuersall consummation of the world;
so by the seruaunts are meant not ciuill
nor Ecclesiasticall Magistrates, but the
Angels

A Sermon of instructions

Angels of God, by whose Ministry, the
haruest, that is the consummation of the
world, shalbe accomplished: And there-
fore, as in the beginning of the Historie
of Job, God is set forth consulting with
his Angels, as a King with his hono-
rable Counsell, that thereby the incom-
prehensible providence of God, which
gouerneth all things, by his Spirituall
Spirites, might be, as in a lively table set
forth before our eyes: so heer is the Lord
set downe as it were, talking with his
Angels, of the state of the Church, and
of the end of the worlde, when there
shall be an vniuersall purging of the
Church of God: And this may appeare
bothe by the wordes of the seruants.
Num vis, vt colligamus Zizania? They
do not say, shall we gather this or that
Tare, shall we punish this or that Idola-
ter, this or that Murderer, but wilt thou
that we shall gather the Tares, that is,
that we shall make an end of all things,
and purge the good seede which thou hast
sowen from all offences: and also by the
wordes of the Householder, for he doth
not commaunde his seruants to suffer
the Tares to growe, least they chaunce
to pluck vp the wheate for Tares, but,
least

least with the Tares they pluck vp the Wheate also; signifying thereby that he gaue the commandement, not to provide for the Tares, but to provide for the good Corne: and therefore, neither doth the generall gathering of the good Corne into the Barnes, any thing hinder, but that God may particularly be death every day, gather some of his Saints into Abrahams bosom; neither doth the vniuersall burning of the Tares any thing hinder, but that they may particularly be pluckt vp by the Magistrate according to the word of God. And there is no reason, but if they may be put to death, which murder the bodye and spoile men of their goods, much more they which murder the soules of many, and disturbe the quietnesse of the common wealth, and robbe God of his honour, whose name be blessed for ever and ever.

Exod. 32. 27.
Deut. 13. 9.
2. Par. 15. 13.
2. Reg. 23. 20.
1. Keg. 18. 40
2. Reg. 10. 1.

When the meaning of that Parable of our Saviour Christ, is, that so longe as this wicked worlde continueth, we must looke for no perfect purging of the Church of God. Let the Magistrate execute neuer so much, and the Weather teache neuer so much, there

A Sermon of instructions

there will be Heathen, Infidels, Iewes,
Turkes, Papistes, Atheists, Hipocrites,
continually troubling the church of God.
But all our comfort is that the Lorde
doth tell vs, that there will come an
Haruest time, wherein he will separate
the Tares from the wheate, & the sheep
from the Goates. The wicked doe pro-
voke the wrath of God to burne and
consume them presently, and to throw
them headlong into the bottomles pit of
Hell: notwithstanding, for the elects sake
God doth spare them for a time, untill
the Haruest, that is, untill the number
of the elect shalbe accomplished, which
shall neuer be, untill the consumation of
all things, and the end of the worlde be
brought vpon vs: and therefore, if in the
meane time, in the Haruest of the people
of God, the Tares be mingled with the
Corne, we must not fret our selues be-
cause of the vngodly, neither be enuious
for the wicked doers, For they shall
once be cut downe like grasse, and as the
greene Herbe shall they wither away:
though for a time they be lustie and
stronge, & spread themselves like greene
bay Trees, yet shall they sodainly passe
away so that we may saie with Dauid:

Pla. 17. 1. 2. 35.

O how suddenly are they destroyed, Psalme. 73. 19.
perished and come to a fearefull ende,
euen as a dreame when a man awaketh.

And though for a time the Tares do flourish,
among the Wheate; yet shall the
Haruest at the last be ripened, & the
the Lord send his Reapers to gather the
Corne into his Barne; but the Tares
shall they binde together, and cast into
unquenchable fire. Here then learne

good people, to shew forth the fruite of
your profession, for by the fruite shall
the Tree be knowne. Eucry, good Tree
bringeth forth good fruite, and a cor-
rupt tree bringeth forth corrupt fruite.

Doo men gather Grapes of Thornes, or
Figges of Thistles? Paule will haue the
faith of eucry Christian to worke tho-
rough charity. For if the faith of a Chri-
stian be compared to a Tree, then euen
as the roote of a Tree, sucketh Iuice out
of the earth; the body receaueth of the
roote, the brannch taketh of the body, and
the fruite shooteth out of the brannche;
euen so the faith of a Christian, must
firke be rooted and grounded vpon the
death and passion of Iesus Christ, then
must it send by the Sap of loue, and loue
must blossom forth in good woorkes.

And

Gal. 5. 6.

Math. 7. 16.

Gal. 5. 6.

Gal. 5. 6.

Gal. 5. 6.

Gal. 5. 6.

Gal. 5. 6.

Gal. 5. 6.

Gal. 5. 6.

Gal. 5. 6.

Gal. 5. 6.

Gal. 5. 6.

A Sermon of Instructions

And thus if our faith be not a dead faith,
but a lively faith; not a barren faith,
but a fruitfull faith, not an idle faith but
a working faith, a faith working thro-
row charitie: then are we pure spiritual
Wheate for the Barnes of the Lorde.
The Church here ye see is compared to
a Haruest, the if we bring forth nothing
but Tares of sinne and wickednesse, we
can looke for no other, but to be gathered
by the Reapers, into a bundell, and to be
throwne into the Furnace of everla-
sing fier. It is compared also to a Vi-
marde which the Lord hath hedged and
gathered out the Stones, and planted it
with the best Plants, and built a Tower
in the midst thereof, and made a Wine
Presse therein: then if in steede of the
swete Grapes of holynesse and righte-
ousnesse, we bring forth nothing but the
wilde Grapes of sinne and wickednesse,
that the Lorde may saye unto vs, as he
saith unto the Iewes: what could I haue
done to my Vimarde, which I haue not
done, and beholde now, when I looke
for Grapes, it bringeth forth nothing
but wilde Grapes: then haue we a seuer
indgement denounced against vs, by
God himselfe, he will breake downe the
Wedge

Math. 23. 30.

equally copy
and to a

Ms. 3. 2.

Conyngton

Ms. 3. 4.

to the Ministerie m. 2. A.

Hedge of y^e Vineyard he wil lay it waste,
 he will let in the wilde Boare, to deuour
 and spoile it, yea he will helpe downe the
 trees, and cast them into vnquenchable
 fier. We are compared also to ground
 on which the sower doth sowe his seed,
 then if we be that harde ground, where
 into the Seede of Gods woorde cannot
 enter, but that it is pluckt away by Sa-
 than, euen as sowe by the high wayes
 side, is snatcht away by the fowles of
 the ayre, or if we be that drie grounde
 wher vpon the fruite doth wither away,
 because it wanteth the moysture of the
 dew of Gods holy spirite, or if we be the
 thorny grounde wher vpon the fruite is
 choaked, with the bryers and brambles
 of cares, and ritches, and voluptuous li-
 uing, then are our hartes euill and vn-
 fruitfull ground, & therefore before God
 accursed, euen as the Fig tree which had
 flourishing leaues without fruite, was by
 our Sauour Christ accursed, & dried vp
 by the rootes for euer: but if we desire to
 be blessed of y^e Lord, we must indeuor to
 be good ground, y^e is, as our sauour doth
 himselfe expound it, with a good & honest
 hart, to heare the word of god, & to keep
 it, & to bring forth fruite with patience.

Math. 7. 19.

Luke. 8. 12.

12. 7. d. 14.

12. 11. 10. 1.

Mark. 11. 13.

12. 7. d. 14.

Luke. 8. 15.

12. 11. 10. 1.

A Sermon of Instructions

not to be idle and fruitless hearers; so
 let it in at the one eare and out at the
 other eare, to heare it in the Church, and
 leane it in the Doxhe; but to heare it,
 to keepe it, and to bring forth fruite
 with patience, so: not the hearers of the
 word but the doers; shall be iustified.
 Not euery one that saith vnto me Lord
 Lord, shall enter into the Kingdome of
 heauen, but he that dooth the will of my
 Father in heauen. Blessed are they which
 heare the woord of God and keepe it.
 So then, with hearing, ye must ioyne
 keeping, with talking, we must ioyne
 walking, with professing, expressing,
 with exhortation, conuersation; with
 Triene, conscience, with faith, charitie.
 For it shall not be asked in the dreadfull
 day of iudgement, what we haue heard,
 no: what we haue learned, no: what
 we haue read, but how we haue belie-
 ued, and what we haue done, and that
 same Tree which hath not brought
 forth good fruite, shall be hewen downe
 and throwne into vnquencheable fire,
 & they which in the haruest do prooue
 to be tares, shall be bound together by
 the Angels of God, and cast into the
 Furnace of eternall death, where the
 worme

Rep. 2. 13.

Math. 7. 21.

Luke. 11. 28.

Math. 7. 19.

Math. 13. 30.

worine neuer dyeth, and the flame neuer goeth out. We are called also by the Apostle Paul, Gods Husbandrie. Vos estis Agri cultura dei: ye are Gods Husbandrie. Whereby we are admonished of our dutie, that the more that we are husbanded by the worde of God, the more plentifully ought we to be in good woorkes, or otherwise, our condemnation will be the greater. We cannot alledge the ensample of our forefathers, nor of any others in this time, which haue not the like Husbandrie bestowed upon them. For, to whom the Lord committech but two Talents, of him he will looke for but the increase of two. But to whomsoever he committech five Talents, of him he will looke for the increase of five. The Scholemaster will not require Latin of him that neuer learned any, but he which hath learned it, he must giue an account for it. When a Maister doth sende forth his seruaunt in the night time, if he haue missed his way a little, he will not deale so rigorously with him: but when hee sendeth him in the day time, if he misse his way, then he shall more hardly be excused. Where the Husbandman doth take

Mat. 25. 30. 32.

4. 7. 4. 2. 4

A Sermon of Instructions

take great paines in husbandrie; there
 will he looke for much fruite, but where
 he neuer take any paines, there, it will
 growe him the lesse to haue some
 thornes and thistles, briars and bram-
 bles. And therefore, consider (good people)
 how the Lord hath dealt more merciful-
 ly with you of this Towne of Manches-
 ter, then ever he did with your forefa-
 thers; as then now he doth with any
 place about you. He hath giuen you a
 large Talent, he hath revealed his holy
 will most plannely and plentifully vnto
 you, he hath sent you forth in the daye
 time, euen in the light of his glorious
 Gospell, he hath sent his seruants ear-
 ly and late, to husband your hearts, and
 to sow therein the seede of his most ho-
 ly and blessed worde, take heed therefore
 that your frutes be aunderable there-
 unto; for otherwise assure your selues
 that your condemnation shall be the grea-
 ter: for, he that knoweth the will of his
 Maister, and will not doo it, he shalbe
 beaten with many stripes; and to whom
 soeuer, much is committed, of him shall
 much be required. And thus dearly be-
 loued, ye see how these allegories so of-
 ten vied in the Scriptures, of Parable,
 Ecce,

Luk. 13.47.48

to the Ministerie.

Wives, Miniardes, Grounds, Wives, Hus-
bandrie, do all admonish you of Gods
great mercy towards you, how he doth
accompt you for his owne Haruest, for
his Wives, planted with his owne hand,
for his owne Miniardes, for his owne
Husbandrie, for his owne groundes, sow-
en with his owne seede, the worde of his
everlasting trueth, to the end, that if ye
will be answerable to these unspeak-
able mercies, & shew your selves plenti-
full in all good works, ye may at the last
be also brought into his owne Haruest,
of everlasting ioyes, there to be heires of
God, & fellow heires with Jesus Christ.
The Haruest (saith Christ) is great.
The Haruest that is the Church of God
may be called great; either for the price
and excellencie thereof, because Christ
dooth more esteeme one faithfull mem-
ber of his mysticall body, then all the wic-
ked reprobates in the world, and make
more accompt of his Church, be it never
so small, being purchased with his owne
most precious blood, then all the num-
ber of the Infidels and Atheists, be
they never so many and so glorious in
the sight of the worlde: or therefore
may the Haruest now be called great,
because,

A Sermon of Instructions

John. 4. 23.

ApoC. 21. 12. 13

Ephc. 2. 14.

because it is inuicible dispersed faete and
 knowe ouer the face of the whole earth. It
 is not now tyed to the familie of Iacob;
 as the Iewes would haue it: nor to Affri-
 ca; as the Donatists would haue it; nor to
 Rome as the Papists would haue it; but
 God hath chosen for the seede of Abra-
 ham, all which haue the faith of Abra-
 ham, and for the familie of Iacob, all
 which worship the Lorde in spirit and
 trueth. And therefore in the Apocalipte,
 the Church is called a Citie, hauing
 twelue Gates, three into euery corner of
 the world. And Saint Paule sheweth
 that Now the Wall of partition is bro-
 ken downe: so that all the world is e-
 quallie the Church of God, all countries
 are Iuda, all Citties are Ierusalem: all
 are the seede of Abraham, which haue
 the faith of Abraham. All the world is
 the Haruest, the field, the inheritance
 of the Lorde, all houses are the house of
 God, where the Lorde is worshipped in
 spirit and trueth: And this is the Har-
 nest great, being now not bound to any
 particuler place, but Catholique, and ex-
 tended ouer the face of the whole earth.
 I must needs confesse, that if we com-
 pare the small number of the faithfull,
 with

with the great multitude of the wicked:
 the harvest will not appeare to be great,
 but the aboundance of weeds will be
 more then of the good Come. And in this
 respect, Christ doth call his flock, a little
 flock: Feare not my little flock, it is
 your Fathers pleasure to giue a king-
 dome. There will be for Noah and his
 familie, being but eight persons, all the
 world, drowned and ouerwhelmed in
 wickednesse: For Lot and his two
 daughters, all Sodom and Gomorraha,
 with the Citties round about, destroyed
 with fier and Brimstone from heauen:
 For one thankfull Samaritane, there
 will be nine Leapers vnthankfull: so
 that of ten, scarce one will acknowledge
 Gods benefits, and fall downe at the
 foete of Iesu, and glorifie God. For one
 Elias, there will be foure hundred and
 fiftie Prophets of Baal, and foure hun-
 dred Prophets of the Groves which eate
 at Iezabels Table, For one Prophet of
 God, Michas, there will be foure hun-
 dred false Prophets, to prophesie lyes
 vnto Achab. There will be but one of
 a Cittie and two of a Tribe, which shall
 enter into Sion the true Church of God:
 in steade of the two legges of the peece of

Luke. 12. 32.

Gen. 8. 16.

Gen. 19. 24.

Luke. 17. 17.

1. Reg. 18. 19.

1. Reg. 22. 6.

Jerem. 3. 14.

A Sermon of Instructions

Amos. 3. 12.

Apoc. 3. 4.

Math. 7. 13.

Isa. 24. 13.

the rare; which the Sheepeheard shall
saue from the mouthe of the Lion; the
whole body shall be deuoured: there will
be but a few names founde in Sardis:
which haue not defiled their garments,
For wide is the Gate, and brode is the
way, that leadeth to destruction; and
many enter into it; but straight is the
Gate, and narrow is the way, which lea-
deth to life; and few there be that finde
it: and therefore, if we compare the nu-
ber of the faithfull with the wicked, we
shall finde more Chaffe then Graine,
more Tares then good Corne: so that the
Haruest of the pure Wheete, shall be
found to be very small, and therefore the
Prophet Esay doth compare the Church
to the shaking of an Oliue Tree, and to
the Grapes when the vintage is ended,
that euen as when the fruite of the O-
liues and the Grapes of the Vines are
gathered, there remaine but a few hang-
ing here and there vpon the branches;
euen so is the Church of God, as it were
the glening of the Corne, when the Har-
uest is ended: And yet dearly beloued,
howsoever the Haruest of the godly be-
ing compared with the abouondance of
the Tares, is but as Christ saith, a little
flock,

to the Ministerie. 2 A

flock, yet surely it is farre greater then
can be perceaued with the eyes of man.
For as Augustine saith, there are very
many Sheepe without, and very many
Wolues within. Where we accompt all
to be Sheepe, there are many Wolues,
and where we accompt all to be wolues,
there hath Christe his Sheepe and chosen
people: and therefore we must not take
vpon vs to iudge our bretheren, but to
commit iudgement vnto the Lorde. For
as Saint Paule saith. The foundation
of God remaineth sure y and hath this
Seale, Dominus nouit, qui sunt sui,
the Lord knoweth who be his. Let
euery one that calleth vpon the name of
Christe, depart from iniquitie: there is
no place, no Region in the worlde, no
state of people, no degree of men, where
in the Lorde hath not some of his chosen
people. The Courte of Pharaos was very
wicked, yet therein did flourish a goodly
Ioseph. Ahab was a bloody Tyrant,
and his wife Iezabell sought by all
meanes she could, utterly to destroye
the Prophets of God: yet Obadiah the
Kuler of their house, feared God and hid
an hundred Prophets, by fittie in a
Calle, and fed them with bread & water.

Aug. in Ioh.
Hom. 45. &
cap. 20.

2. Tim. 2. 13.

Gen. 41. 42.

1. Reg. 18. 4.

C. y.

The

A Sermon of Instructions

- 2. Reg. 5. 18.** The King of Aram serued strange Gods
 and committed Idolatrie in the house of
2. Reg. 5. 15. 17. Rimmon, yet Naaman the Captaine of
 his Hoste, serued onely the Lord God of
 Israel. Who was there a more deadly
 enemye to our Saviour Christ, then
 Herode? yet was there Manahem his
 companion, Ioanna, the wife of Cura,
Actes. 13. 1. Herodes Steward, and the Ruler at
Luke 8. 3. Capernaum, vnder him, which all feared
 God. Who was there a more bloudie
 persecutor of all the godly, then Nero?
 yet were there in his house many saints,
Phil. 4. 22. as Paule saith, all the Saintes salute you
 but especially, they which are of Cæsars
 house. Who are more given to iniurie,
 violence, and oppression, then Souldiers?
Actes. 10. 3. yet Cornelius a Captaine of a band, fea-
 red God, and all his Household, and gaue
 much almes to the people, and prayed to
 God continually. Who more wretched
 sinners then Publicanes? yet were Ma-
 thew and Zacheus the faithfull children
 of God. Who more blinde and obstinate
 then the Pharisees? yet was there amongst
 them a godly Nicodemus, which was
Math 9. 9. desirous to be instructed by Christ, and
Luke. 19. 6. resisted his companions the Pharisees,
 and thought nothing to deere to be be-
 rowed

Ioh. 3. 3. & 7.
50. & 19. 39.

to the Ministerie.

resolved to the honouring of his Lord and
Saviour. Who were more wilfully bent
to withstande Christ the true Messias,
then were the Iewes to whom he was
sent: As the Scripture saith, he came Iohn 1. 11. 47.
vnto his owne, and his owne receaued
him not: Yet were there some Nathani-
els, true Isralites, in whom there was no
guile: some Symeons which feared God Lu. 2. 25. 37. 38
and looked for the consolation of Israel,
and some godly Annas, which serued
God day and night, with fastings and
prayer, and confessed the Lord Jesus, to
all that looked for redemption in Ierusa-
lem: so that, howsoever the Centurie
Disciples might imagine the Haruest
to be but small, yet indeede, as Christ tel-
leth them here, the Haruest was great.
Then dearly beloued, we are here to
learne, not to measure the Haruest of
Christe according to our owne fancies,
(for if the spirite of Elias could not dis- 1. Rc. 19. 10. 18.
cerne one, when in deede there were se-
uen thousand: how much lesse are we
able to perceauie the greatnes of Gods
Haruest, whose eyes are nothing so
bright, nor iudgement so cleere, nor
knowledge so perfect, as was in the ho-
ly Prophet of God?) But rather we
C. iij. ought

A Sermon of instructions

ought to prayse God continually ; for the great increase which hee dayly addeth vnto his Haruest , and for the blessing which he giueth to the course of his holye worde , making the same to fructifie and increase to hundreds and thousands , and to praye vnto him incessantly , that as he hath alreadye drawne a great parte of Christendome , from vnder the Poake of Antichriste , so it would please him to continue his goodnes and to increase his Haruest daily more and more , to the glorie of his holy name , and the aduancement of his kingdome , which the Lorde of his infinite mercy graunt , for the merits and intercession of his dearely beloued sonne Iesus Christ : and thus much for the first part , how , the Haruest is great.

Now that our Saviour Christ hath told his Disciples of the greatnesse of the Haruest , he sheweth them in the next place , of the small number of the labourers , the Labourers , saith he , are but few . By this worde Labourers , he meaneth true and faithfull Pastors : for otherwise , of other labourers the Iewes did want no more they had their Levites , they had infinite Synagogues , and therin a great
com

to the Ministerie. 192 A.

company of Lawyers and Scribes, they had their Priestes which challenged to sit in the Chayre of Moyles, they had their Pharesies the expounders of the Lawe, which were in great estimation of learning and holynesse, and how then were the Labourers but fewe? Wee must understande that our Sauiour speaketh not of false Hierlings, but of true Pastors, not of those which beare an ydle name and title of Pastoures, beeing, Pastores a pascendo, tanquam montes a mouendo, that is, feeders of feeding, as mountaines of moouing: but of those that doe carefully and painefully feede the flock of Chyiste. And of these the number is very small, so that God may still say, as he saith in Ezechiell. Dispersus est grex meus. &c. My flock is scattered through all the earth, and there is none that doth seeke and search after them. This phrase of speeche, to call the Ministers, Labourers, and their Office a labour, is often vsed in the holy Scriptures: Nos sumus cooperarij Dei, saythe Paul, 1. Cor. 3. 9. We together are Gods Labourers. I am in feare of you, least I haue bestowed on you my labour in vaine. Gala. 4. 11.

C. liij.

Si

A Sermon of instructions

1. Tim. 3. 1.

Si quis Episcopatum desiderat, bonum opus desiderat: If any man desire the office of a Bishop, he desireth a good worke. It is a worke, non honos, sed onus: not an honour, but a burthen: or if it be an honour yet hath it alwayes a burthen annexed. The Elders which

1. Tim. 5. 17.

rule well, are worthe of double honour, Maxime, ij qui laborant verbo & doctrina, especially they which labour in worde and doctrine. By all which places, we of the Ministry are admonished of our dutie, that we ought to be labourers, not loiterers, not to live idely and securely, but to be painefull workemen in the Haruest of the Lorde. Saint Paul had no better reason to perswade the

4 Act. 20. 28.

Elders of the Church of Ephesus, to take heede vnto themselves, and to all the flock whereof the holy Ghost had made them ouersers, then to tell them, that, the Church which they had the charge of, was the Church of Christe, which he had purchased with his owne blood: neither can there be any thing, which ought more to stirre vs which be her present, to painefull labour, and carefull diligence, then to remember that we are appointed labourers to worke in the Haruest

to the Ministerie.

Haruest, not of men but of the Lord, and in that field which Christ hath purchased with his owne most precious blood.

We are called the Salt of the earth, and Math. 5. 13.

therefore we ought to season the people of God, with the knowledge of his holy

word, we are called, the eies of the body Math. 5. 14.

the stars of heauē, the light of the world, Math. 6. 22.

& therefore we must seeke to dye away Apoc. 1. 20.

all ignorance and darkenesse, not put-

ting our lightes vnder a Bushell, but

setting them vpon a Candlestick, to giue

light to all the houtholde. We are called Isa. 56. 10.

Watchmen, and therefore we must not

let the enemy come in while we sleepe

and delight in sleeping, for as God saith

by the Prophet Ezechiel. If the Watch- Ezech. 33. 6.

man see the Sword comming, and blow

not the Trumpet, and the people be not

warned, and so they perish with the

Sworde, they are perished for their ini-

quitie, but their blood will I require at

the watchmans hand. We are called

here Labourers, and therefore we ought

to labour in the Lordes Haruest dili-

gently and faithfully. For as the Pro-

phet saith, Cursed is he that dooth the Jer. 48. 10.

worke of the Lorde negligently: if this

be the worke of the Lorde, to punish the

wic-

A Sermon of Instructions

wicked and destroye them with the
sworde , as the Prophet doth in that
place describe , then howe much more
shall we accompt it to be the worke of
the Lord, to edifie the soules of the sim-
ple, to sowe in their hearts the seede of
Gods worde , to bringe them to repen-
taunce and amendmēt of life: this is the
worke of the Lord, and cursed is he that
doth the worke of the Lord negligently.
We are called the Angels and Messen-
gers of the Lord of Hostes , the Mini-
sters of Christ , and dispensers of the se-
crets of God , and therefore, we ought
to dispense the word faithfully, in season
and out of season , knowing that if any
do perish through our default, a severe
accompt shall be required at our hands.
We are called builders, to edifie & build
the body of Christ, that is, his Church,
and to ioyne it vnto the head, Christ: and
therefore we muste labour painefully
and take heede where we laye our foun-
dation, that we build not vpon the sand,
but vpon the foundatiō of the Prophets
and Apostles, Iesus Christ himselfe be-
ing the chiefe corner Stone. We are cal-
led, the leaders of Gods people, to leade
them into all truth , and therefore we
must

Matt. 2. 7.

1. Cor. 4. 1.

2. Tim. 4. 2.

Isa. 49. 17.

Eph. 4. 12. 15.

Eph. 2. 20.

Luke. 6. 39.

to the Ministerie. 102 A

must take heede that we haue alwayes
the word of God a Lanterne to our feete
and a light vnto our pathes, for other-
wise, if the blinde leade the blinde, they
shall bothe fall into the Ditch: We are
called Sheepeheardes and Pastors, and
therfore we ought to feede the flock com-
mitted to our charge, or otherwise there
is no loue of Christ in vs. For our Sa-
uiour moued the question thise to Peter
Simon, thou sonne of Iona, doost thou
loue me? his answer was, Lord I loue
thee, Lorde thou knowest that I loue
thee. Then feede my Sheepe, feede my
Lambes: And therefore, it is vnpossible
that there should be any sparckle of the
loue of Christ in our hearts, except we
haue a care to feede those Lambes, for
when he shed his bloud, to strengthen
the weake, to heale the sick, to binde vp
the broken, to bring home that which
is driue away, to seeke that which is lost,
and to defend the fro being deuoured of
the wild beasts of the field, which we ca-
neuer do, vnlesse we be able to interpret
the scriptures, & to apply them to the in-
struction & comfort of the people, & there-
fore, Paul requireth in the Minister that
he be *fit to teache*, and he
commans

Psal. 119. 105.

Math. 15. 14.

Iohn. 21. 15.

Ezech. 34. 4.

1. Tim. 2. 2.

2. Tim. 2. 24.

A Sermon of Instructions

2. Tim. 2. 15. ὀρθοτομεῖν τὸν λόγον τῆς ἀληθείας
 rightly deuiding the worde of trueth,
 not onely and barely reading (for that
 were to giue whole loaves vnto Chil-
 dren, for the which they should be neuer
 the better) but cutting and deuiding the
 worde of trueth, and as it were, breā-
 king vnto them the bread of life. We are
 Fishers of men, and therefore we must
 at Chyistes commaundement, continu-
 ally let downe our Nets. We are called
 Gods Stewards, and therefore, we ought
 to be faithfull and wise, and giue vnto
 the Household of God, their portion of
 meate in due season. Happy is the Ser-
 uant, whom the Maister when he com-
 meth shall finde so doing. We must e-
 uery one of vs be as it were, another Io-
 seph, that when the Aegyptians are pin-
 ched with famine, they may finde reliefe
 at Iosephs hande. The first thing then
 that is required in a Minister, is, that
 he haue knowledge and vnderstanding,
 how to doo his Embassage, how to feed
 with discretion, first with Milke, and the
 with stronge meate, how to labour in
 the Lords Haruest, how to builde, how
 to leade the people of God, how to watch
 ouer

Math. 4. 19.
 Luke. 5. 5.

Luk. 12. 42.
 & 16. 1.

Gen. 4. 57.

to the Ministerie.

euery them, how to lighten their hearts,
and to season them with the knowledge
of Gods holy worde. The Prophet saith, Math. 2. 7.
that, the lippes of the Priest must pre-
serue knowledge, that the people may
seeke the lawe at his mouth: For, he is
the Messenger of the Lord of Hostes,
and not onely should their lippes pre-
serue knowledge, but they must euen
eate the rowle of Gods booke, and fill
their bowels with the volume thereof,
Ezech. 3. 2. 3.
Apoc. 10. 9.
whereby is signified, the profounde and
deepe knowledge, and inward digesting
of the worde of God, which ought to be
in euery Minister. The Prophet doth Esa. 56. 10.
greatly complaine of the blinde watch-
men which cannot see, and the dombe
Dogges which cannot barke, and God
denounceth a seuerie iudgement against
them, saying. Woe be vnto the foolish
Prophets, which follow their owne spi- Ezech. 13. 3.
rite, and haue seene nothing. About the Exod. 28. 33.
skirts of the robe of Ephod, were goul-
den Bels alwayes sounding, to signifie,
that the Priest wheresoeuer he went,
should be able to sound out the worde
of truth, and therefore, we which are
called to be labourers in the Lords War-
rest, to instruct the people in the worde
of

A Sermon of Instructions

of God. Let vs first learne how we
must doe it, for labour wee neuer so
2. Tim. 2. 5. painefully, yet if wee labour not as
we ought to doe, our labour is all in
vayne. The labouring Husband-
man, must firste be able to choose
good Seede, and then to Sowe it
with discrecion: euen so, the Mini-
ster must first be able to discouer the
trueth from falschood, light from
darkenesse, and meate from poyson,
and then to vtter his Doctrine, ap-
plying it to the profit and comfort
of the hearers. The Husbandman
must firste Plowe the Soyle, and
brake the Cloddes, before hee commit
the Seede vnto the ground: euen so must
the Minister, first brake the cloddes,
and knotty affections of mens hearts, by
the Preaching of the Lawe, and then
Sowe therein the sweete promises of the
glorious Gospell of Iesus Christ. Some
are of this iudgement, that onely the
lawe and the threatnings of God
against sinne, ought now to be preached,
bothe because the manners of men are
growen to be so wicked and desperate,
that they haue neede of a sharpe and des-
perate remedie, and also because that

Christian

to the Ministerie.

Christian libertie, the more it is preached, the more it is abused. I confesse these things to be true, and to be true, the Lorde be mercifull vnto vs: But how so euer sinne be increased and Christian libertie abused, yet good byethen, we must so procede in teaching, that rather Christe be framed in the hearts, then Moses, and that rather by acknowledging Gods benefits, men may be drawn to loue him, then be driuen by feare to flee from him. For if Christe doe come into our hearts, it is vnpossible but that he should bring with him new vertues, new actions, new motions, and a spirite sanctifying all thinges: and where Christe is not receaued, there is it in vaine to speake of any morall vertue or vice what soeuer. If Christe doe dwell in our hearts by saythe, then must it needs follow, that wee should bee rooted and grounded in loue, and saue with the Apostle. The loue of Christe constraineth vs, for this wee knowe, that if Christe dyed for vs, wee which liue should not liue vnto our selues, but liue vnto him which dyed for vs, and rose againe: that

A Sermon of Instructions

that as he gave his body and blood by
on the Crosse for vs, so we should give
our bodies and soules to serve him; and
shew our selues thankfull for the worke
of our redemption, knowing that he did
not therefore die for vs, that we should
wallow in sinne and wickednesse, but
that he might redeeme vs from all ini-
quities, and purge vs a peculiar people
vnto him, zealous of good workes. And
thus our especiall care ought to be, to
frame Christ in the hearts of men. And
therefore Saint Paule saith: that God:
Idoneos nos fecit Ministros noui Testa-
menti: he hath made vs able Ministers
of the new Testament, not of the letter,
but of the spirite: for the letter killeth,
but the spirite giueth life. Lex et pro-
phetæ vsq; ad Iohannem, ab eo tempore
regnum dei annuntiatur. The Law and
the Prophets continued vnto Iohn, and
from that time the kingdom of God is
Preached: whereby we are given to
vnderstand, that we are especially the
Ministers of the new Testament, to
Preache the kingdome of God, that is,
the Gospell of Iesus Christ: not that we
ought not to Preache the Lawe also, for
the teaching of y^e law is very necessary.

First

Tit 2.14.

2. Cor. 3. 6.

Luke .16. 16.

to the Ministerie.

Firste, to make vs acknowledge our owne wretchednes and miserie: Secondly, to be as it were our Schoolemaister, to leade vs vnto Christ: And last of all, to reueale vnto vs, the will of our heauenly father: whereunto, every Christian must indeuour, to the uttermost of his power, to frame his life and conuersation: But so, that our cheefest labour ought to be, to sprinckle the soules of men, with the blood of Iesus Christ, and by his death and passion, to purge their consciences from dead workes, to serue the living Lorde. What though some do abuse the liberty of the Gospell, and of the doore of saluation, do make vnto themselves a window vnto all wickednesse: what though some by abusing Christes benefites, do shew themselves vnworthye of the same: what though many come to the Supper, without their wedding garment: yet we must follow the ensample of our heauenly Father, who, maketh the Sunne to shine vpon the good and bad, and the Raine to fall vpon the iust and vniust: we must follow the seruants, which were sent to bid men to the Mariage, we must bid all, bothe worthe and vnworthe, and if any

Rom. 3. 20. &

5. 20. & 7. 7.

Gal. 3. 21. & 4. 5.

Pla. 1. 2. & 19. 7.

& 119. 105.

Math. 5. 17.

1. Peter. 1. 2.

Heb. 9. 14.

1. 2. 2. 2.

Math. 9. 48.

Luke. 14. 17.

D. J.

do

A Sermon of Instructions

Math. 22. 12.

Luke. 15. 4. 11

Pl. 63. & 38. 4

do come which are unworthy, having not their wedding garments, God will not condemne vs, but them, he will not save to vs, why did yee bid him, why did ye let him enter? but he will save unto the unworthy guest: freend, how cammest thou heather, having not thy Wedding garment? take him, binde him hand and foote, and cast him into utter darkenesse, where shall be weeping and gnashing of teeth. Wee must followe the good Sheepeheard, which if he haue but one Sheepe lost, will leaue ninetie and nine in the Wildernes, and go and seeke that one which is lost. And therefore, if in the whole congregation, there be but one, which with Dauid, dooth grone vnder the burthen of sinne, and therefore needeth comfort, and all the rest be abusers of Christian libertie, there is no reason, that for the great multitude of the abusers, he should be deprived of comfort, for whom Christ dyed. And thus ye see, first, the wisdom which is required in them that will be profitable labourers in the Lords Haruest, that they know how to labour, how to chuse the Seeds, how to sow it with discretion, how to haue the

210 to the Ministerie?

the clotted and mottled affections of mens hearts, by the threatnings of the lawe; but especially, how to mollifie them and water them, with the sweete dew of Gods mercies, and with the comfortable promises of the Lorde Iesus Christ.

.d. 2. mi T. 1

When, yee which are now to take the Office of the Ministerie upon you, are here to trie and examine your selues., whether ye be able thus to labour in the Lordes Harboure, or no: and if ye be not, assure your selues, the Lorde both not send you: ye respect the living to feede your selues, and not your knowledge, feeding the flock: and therefore, are ye blinding, ye are thieves and murderers, ye come in at the window, and not at the doore, Christ Iesus. And as for you, which now either for want of knowledge, or other wise, for want of age, are not admitted at this time, into the Ministerie: be not therefore discouraged, but rather accompe it to be a token of the mercifull providence of God, that he would haue you to tarry the time, untill he himselfe shall call you, and make you fit for that salvation, and with this perswasie apply the scriptures,

Iohn. 10. 23

o. 13

D. 1.

and

A Sermon of Instructions

2. Tim. 3. 6.

And no doubt the Lord will bless both
you & your studies the better: Paul will
have the Minister to be no y^eo^ung
no young Plant, not greene timbered,
but to be seasoned for a time, with the
knowledge of Gods worde: & with
grauitie and integrity of life: For, if the
cheefe beames and Rafter of the house,
be made of greene Timber, there is great
daunger, least the Timber shrink, and
so the fall of the house be great. The
Minister must be one of the Beames to
upholde the house of God, and therefore,
seeing ye are yet but greene wood, as I
am sure your owne conscience doth wit-
nesse vnto you: let it not grieue you to
be seasoned for a time, that ye may be
made fit for the building of the Lorde.
And here by the way, I am to make my
humble petition to you my Lorde, that
as your Lordship hath had a godly care,
and taken a good course, that none should
be admitted at this time, but such as for
their learning and knowledge, are of
great hope and towardnesse: So also an
order may now be taken, that they may
be drinen to some godly exercises, wher-
by not onely, the good gifts of God may
be continued and increased in them, but
also

to the Ministerie. ms 2 A

also, In the blinde guides and Dumb
Dogges, which are already crept in, may
be in time reformed. You must deale
with all these Ministers, as the Eagle
doth, with her young Birdes, as many
as can looke stedfastly vpon the Sunne,
so many doth she nourish, the rest she
turneth out of the spell, as unfit to be
kept. You must set before them all, the
beames of the Sunne of righteousness,
Jesus Christ; appoint them goodly exer-
cises, to the increase of their knowledge,
and as many as cannot abide thus to
looke vpon the Sunne of righteousness,
so many should be turned out of the flock,
as unfit to serue in your Lordships Di-
oces. And thus if their Talent be exer-
cised, then no doubt their Talent shall be
increased, and God will double his holy
spirite in them, so that in short time they
shall be able bothe to exhort with whole-
some doctrine, and also to improve the
gainesayers, and except they haue these
giftes and graces of the holy spirit, and
be endowd with power from an high,
they are not fit Pastors for the Church
of Christ. This then is the first thing
which is required in vs, that are appoin-
ted to be labourers in the Lordes Har-
vest,

Isa. 34. 10.

2. Tim. 2. 25.

2. Tim. 2. 25.

Math. 4. 2.

1. Cor. 14. 29.

1. Tim. 4. 13.

Math. 5. 20.

Tit. 1. 9.

Act. 1. 4. & 6. 3.

Luk. 24. 49.

A Sermon of instructions

1. Cor. 13. 11

1. Tim. 2. 5. 6.

7. 15.

1. Cor. 13. 11

1. Tim. 2. 5. 6.

7. 15.

1. Cor. 13. 11

1. Cor. 13. 11

1. Tim. 2. 5. 6.

7. 15.

well, that, we vnderstand the mysteries
of God, and know how to labour: For
as Paul the worthy Timothee, as he which
striveth for a Maisterie, is not knowledg
except he strive as he ought to doe: no
more can the husbandman reape any
fruite, unless he labour as he ought to
do: and therefore he prayeth the Lord
to give him vnderstanding in all things,
that he may be able to shew himselfe a
workeman, that needeth not to be ashamed,
rightly denuding the word of truth
for if the ministers be not able thus to
denude the word of truth, then are they
nothing else, but labourers without
toolcs, Stewards without Talents, Teas
chers without doctrine, Shepheards
without Pastures, Bells without Claps
pers, Cryers without voyces, Blatche
men without eyes, blindes without
handes, Captaines without weapons, Fir
liers without Nets, Lanternes without
lights, Embassadors without tongues,
Feeders without oare, Sowers without
Seede, Leaders without sight, Bats without
outfalour, and therefore good for non
thing, but to be stricken under foot, to be
cast out of way, and to be trodden upon the
Dung-hill. The second thing which is
required

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required

to the Ministerie. 2 A

required in a Labourer, is, that he doo
his worke faithfully, without all fraude
and deceit: Who is a good and faithfull
Steward: say the Churche: and Paule af-
firmeth this to be required in all the dis-
pensers of Gods worde, that every one
be found faithfull: such a one was Epa-
phrasas, faithfull Minister of Christ, such
a one was Moses, who was faithfull in
all his house, and such ought all Mini-
sters to be, to doo the worke of the Lord
faithfully. Saint Paule teacheth us, not
to make merchandise of the worde of
God, but to speake of Christ in sinceri-
ty as of God, in the sight of God, and to
cast from us the cloakes of shame, not to
walke in craftines, neither to handle the
worde of God deceitfully, but in the de-
claration of the truth, to approve our
selues to every mans conscience in the sight
of God. Whereby then is condemned, all
wrestling of the holy scriptures, to sat-
isfie our owne humours, & also all ouercu-
rious handling of the word of God, when
by the hands of men are corrupted from the
simplicity that is in Christ: And there-
fore, we ought to preache, not our selues,
but Christ, & to provide him not in exor-
atory of words, nor in painted eloquence,

Luk. 12. 42.

1. Cor. 4. 2.

Coloss. 3. 2.

Hebr. 3. 5.

2. Cor. 2. 17.

2. Cor. 4. 2.

2. Cor. 11. 3.

2. Cor. 4. 5.

1. Cor. 2. 14.

4. 15.

IA Sermon of instructions

nor in the intising speech of mans wis-
dom, but in plaine evidence of the spirit
and power, confessing that we knowe
nothing, but Jesus Christ, and him cru-
cified. Saint Paule will haue the Mi-
nisters not to be *καταλεοντες τον*
λογον του θεου Gauponantes vel adulte-
rantes verbum Dei, not to mingle it as
Vintners doo their Wine, and as false
Hucksters doo their wares, but to preach
it in sinceritie and truth. Whereby then
is condemned, the vnadvised mingling
of prophane writers, and inventions of
men, with the brauently wordes of God,
as many now a dayes do, running vp
and downe from Scriptures to Doctors,
from Prophets, to Poets, from Peter to
Ouid from Bayle to Horace from Christ
to Virgil, to the great derogating from
the authoritie and maiestie of our Savi-
our Christ, and his glorious Gospell.
Whereas, where onely, the word of
God is the Sword, whereby we must
cut downe vices and wickednesse, and
bring into captiuitie every thought, vn-
to the obedience of Christ, and the misse-
why there appeareth so small fruite of
many of our preachinges, is the cause,
wee trust, not so that we are not high
God

Heb. 4. 12.

Eph. 6. 17.

2. Cor. 10. 5.

2. 11. 10. 2.

2. 4. 10. 2.

2. 11. 10. 2.

2. 11. 2.

to the Ministerie.

God dooth deliuer vs. For so sayeth
 God by the Prophet, If they had stood
 in my counsell and had declared my
 words vnto my people, the they should
 haue turned them from their euill way,
 and from the wickednes of their owne
 inuentions. And therefore, why the la-
 bour that we take in the Lords Haruest
 is often in vaine, is because we labour
 not with the right tole and instrument,
 the words of God, which, as it is there
 set downe by Ieremy is onely, the Ham-
 mer to bruse the stonie heart. I confesse
 that to illustrate and make plaine the
 trueth, the Preacher may vse what com-
 parisons he can, as Christ drew his pa-
 rables from the Haruest, the ground,
 the Seede, the Viniards, and such other
 things, as are moſte familiar and best
 knowne vnto the common people. he
 may also vse the sayings and sentencos
 of Doctours and fathers. yea and of
 prophane Philosophers & Poets, some-
 times as Saint Paul doth alledge, some-
 times halfe verses, sometimes whole
 verses out of Aratus, Menander, and E-
 pimenides, which were all prophane and
 Heathenish Poets: and by this meanes
 we may as it were, spoile the Egyptians

Ierem. 23. 22.

Ict. 23. 29.

Acte. 17. 28.
 1. Cor. 15. 31.
 Tit. 1. 12.
 Exod. 3. 12.

ans

A Sermon of Instructions

John. 20. 31.
Rom. 1. 16.
2. Tim. 3. 16. 17

2. Tim. 3. 17

Isa. 1. 12.
Acte. 8. 28.
& 17. 11.

2. Peter. 1. 19.

2. Tim. 3. 17

Rom. 15. 1.

ans of their Jewels . But this must be
done sparinglie, seldome, and with great
indgement, not so much to establish and
confirm the trueth, as to illustrate and
make plaine the trueth . For other wise,
for the confyrmation of any doctrine, we
ought to leane onely to the authority of
the word, which doth fully & perfectly co-
taine althings necessary to our saluatio,
& is the power of God to saluation, to all
beleeuers, And therefore, they are no faith-
ful Embassadors, which will be y^e message
which their Bzines neuer gaue them in
comissio, neither are they faithfull labou-
rers, which will neglect that which their
Maister commaundeth, & do what seemeth
good in their own phantasies. Where then
the Papists are censured for unfaithfull
Stewards, whose doctrine is altogether,
either a strange contrary alteration, or els
a wicked addition, vnto the word of God.
so that God may say vnto the, as he saith
by the prophet Eay. Who required these
things at your hands. Who required this
at your hands, y^e ye should cause my holy
& blessed word to be locked up, & the be-
nefits of it, to be placed in nether
thereof. Who required this of you, to take
your obedience fro your naturall Prince,
to

to the Ministerie, mto 2. A

to whom it is due, & to give it to a pious
 Prelate of Rome, that he by his pensions
 and pardons, and Peterpence, may
 poverish the whole land. Who required
 this at your hands: to pater for prayers,
 in an unknowne tongue, which ye un-
 derstand as well with your heart, as with
 your hearing, and to make your prayers
 not to me, the Father of Healen, who
 am onely to be called upon, but to give
 mine honours to Angels and Saints, to
 Idols and Images, to stocks and stones,
 to blockes & stones? Who required this
 at your hand, ye should take the sacra-
 ment of my blood (which I shed for al me)
 from the common people, & so to make my
 supper rather an excommunication then a
 Communion? who required this at your
 hands, that ye should rather thrust your
 children into Abbies & Convents, there to
 live an idle & a swinish life, being pam-
 pered up with all delicious fare, which
 may fit them up to all filthines, then to set
 them to some honest occupatio, to get their
 living with the sweate of their browes,
 to the profit and furtherance of the Com-
 mon wealth? Who required this of you,
 that ye should accompt it a more meri-
 torious work, to gilde an Image then to
 cloathe

Tit. 3. 1.

1. Peter. 2. 13.

1. Cor. 14. 14.

15. 16.

1. 1. 1. 1. 1.

1. 1. 1. 1. 1.

1. 1. 1. 1. 1.

Psalm. 150. 14.

1. 1. 1. 1. 1.

Math. 26. 27.

1. Cor. 11. 25.

Gen. 3. 19.

2. Thes. 3. 10.

1. 1. 1. 1. 1.

A Sermon of Instructions

1. Iohn. 1. 7.
Eccle. 12. 7.
Luke. 23. 49.
Actes. 7. 59.
Apoc. 14. 13.

1. Peter. 2. 3.

cloathe a poore naked man: and a better
deede, to go a gadding on Pilgrimage to
seeke dead bones, then to tarte at home
and visite the poore members of Christ,
which laye sick and bedyed, lame and
impotent: who requyre this at your
hands, that ye should make any other
Purgatorie, then the blood of Iesus
Christ, which dooth purge you from all
your sinne: or that ye should place your
holynesse in kissing of Reliques, creeping
to crosse, choyce of meates, contempt of
marriage, sprinkling of holy water, censing
of Verbes, boughes, auricular shewing,
in consecrated waie, Agnus Deis, Crucis
fyres, Balmes, Creame, Spittle, Salte,
Oyle, Ashes, Wels, Brads, Labies, Wal-
ters, Postuiles, Legendaries, Mass merits,
work of supererogatio, Whynes, Rodes,
Tapers, Frankincense, Passes, Dirges,
Trentals, Bulls, Pardons, Indulgences,
and all such trash and trumpery, where
of there is no mention at all, in my holy
woorde: Who required these things at
your hands? & if I neuer required them,
but rather forbad them, and commaun-
ded the cleane contrarie, then are ye no
faithfull labourers, ye labour for your
owne gaine, to make Marchandise of
soules,

to the Ministerie.

soules, for Lukers sake, but ye are no la-
 bourers in my Haruest, to bring increase
 into my Barnes: and therefore ye are ac-
 cursed, and haue no part in the booke
 of life. Thus good brethren ye see how
 we shall be faithfull labourers, we must,
 adde nothing to the woord, and take
 nothing from it, neither to decline vnto
 the right hand, nor to the left: for, if it
 be lawfull to adde or to chaunge, or to
 abrogate any thing in the Will and
 Testament of men, how much lesse shall
 it be lawfull to put to, or to diminish, or
 to disannull any thing in the Will and
 Testament of the euertlasting God: and if
 in making of the Tabernacle, or build-
 ing of the materiall Temple, it was not
 lawfull for the workemen to doo any
 thing, but what the Lorde appointed:
 how much lesse may the builders of the
 spirituall Temple, the Church of God,
 decline from that rule which God hath
 prescribed in his holy woord. Moreover
 that we may be faithfull labourers, this
 is required of vs, that we anoide all flat-
 terie, and without respect of persons, do
 boldly that Message, whereunto the
 Lorde shall send vs, knowing that, if we
 seeke to please men, we cannot be the
 seruants

Apoc. 22. 19.

Deut. 4. 2.

& 12. 32.

Pro. 30. 6.

Gala. 3. 15.

Exod. 25. 40.

2. Cron. 8. 14.

Gala. 108

Ezech. 13. 12.

A Sermon of Instructions

Ier. 13. 18. **S**eruaunts of Christ. The Prophet de-
 nounceth an woe against those; which
 sowe Pillowes vnder mens elbows, and
 tie; peace, peace, where as no peace is,
 and God doth threaten by Ieremie, that,
 hee will come against those Prophets,
 which haue sweete lips, and flatter men
 in their sinnes. Woe be to them which
 speake good of euill; and euill of good,
 which put darkenes for light, and light
 for darkenes, which put bitter for sweete
 and sweete for sower. Disperdat Danti-
 bus omnia labia adulationum: the Lord
 cut out all flattering lips; saith the Pro-
 phet Dauid; and as flattering lippes are
 abhominable in all me, so especially they
 ought to be abhorred of vs, which are the
 Messengers of the Lord of Hosts. We
 must all, open our mouthes bouldly, to
 publish the secret of the Gospell. How-
 soeuer it be a dangerous thing, for Lot
 to reprove the filthy and beastly Sodo-
 mites, assaulting his house, yet he must
 not cease still to say, I pray you my bre-
 theren, doo not so wickedly. Howsoeuer
 the wrath of a King be the roaring of a
 Lion, and he that doth prouoke him to
 anger, doth hazard his owne life: yet if
 Princes offend, y^e Prophet of God must
 sa.

to the Ministerie. 2 A

say, the Princes are rebellious, & companions of theeues: euery one loueth bribes they iudge not the fatherles, nether doth the widdowes cause come before the: the Princes of Iuda, are like rauening wolues, sucking bloud and destroying soules for couetous Lucre. Although it must cost Iohn Baptist his life, yet must he not cease to say to Herod. It is not lawful for thee to haue thy brother Phillips wife. And not onely the wicked, but the godly also, when they fall, they must be bouldly & sharply reprimoued, so that Nathan must say vnto Dauid, thou art the man, it is thou that hast done this deede, & doubt not but the Lord will so worke with it, that thy smiting shall be taken for a benefit, and thy reprimouing for a precious balme, which will not breake his head, & howsoeuer the wicked do kick & spurne against thy godly admonitions, yet no unthankfulness of the world, ought to bring them from performing thy duty, but that the more stormy tempests that the weather doth bring, the more painefull thou shouldest be in the harness of the Lord: What though thou be sent, as Christe here sent for the his seuentie Disciples, as Lambes among VVolues?

Mat. 1. 13.

Ezech. 22. 27.

Math. 14. 4.

2. Sam. 12. 7.

Psalm 141. 3.

Mat. 10. 16.

Luke. 10. 3.

What

A Sermon of Instructions

.7.1.1.11
.7.1.1.11
.7.1.1.11
.7.1.1.11
Math. 5. 10.
Iam. 1. 12.
1. Peter. 5. 2.
.7.1.1.11
 What though thou be Salwe in peeces,
 with a Salwe of wood, as the Prophet
 Ilay was: or haue a Shaile of Iron dri-
 uen into the Temples of thy head, with
 Amos: or be beheaded, with Iohn Bap-
 tist: or be Stoned with Steuen: or slaine
 with the Sworde, with Iames: or most
 cruelly put to death with Peter & Paule,
 and the rest of the Apostles: or haue thy
 portion among the blessed Partirs of
 God, wheresof some were deuoured with
 wilde Beastes, some burnt with fier and
 faggot, some boyld vpon hoate coales,
 some hanged, some drowned, some torne
 in peeces with wilde Hozles: yet must
 you allwayes remember the comfoꝛtable
 promise of Chryste, that, great shalbe thy
 rewarde in Heauen. Blessed is the man
 that endureth temptation, for when he
 is tryed, he shall receaue the Crowne of
 life, which the Lorde hath promised to
 them that loue him. Thus must the Mi-
 nisters labour faithfully, and not onely
 faithfully, but willingly, as Peter sayth,
 feede the flock of Chryst, which depen-
 deth vpon you, caring foꝛ it, not by con-
 straint, but willingly, not foꝛ fylthy lu-
 ker, but of a ready minde: Foꝛ if the la-
 boꝛing Seruaunts, which are hyed to

do

to the Ministerie? A

do the worke of men, be bound to do it,
without murmuring and grudging, and
to serue their bodily Masters, with feare
and trembling, with singleness of heart,
not with eie service, as pleasing men, but
as the seruants of Christ, dooing the
will of God from the heart. How much
more ought the labourers in the Haruest
of the Lord, to shew all faithfulness, in
dooing that worke willingly, where vnto
the Lord hath sent them. The third pro-
perties, which is required in those that
will be good labourers in the Lords Har-
uest is, Diligence, for other wise they be
not labourers, but loiterers, and there-
fore Saint Paul doth charge Timothy,
before God, and before the Lord Iesus
Christ, which shall iudge the quick and
the dead at his appearing, & in his king-
dom, that he preache the worde, and be
instant, in season and out of season, that
he improoue, rebuke, and exhort, with
all longe suffering and doctrine, wat-
ching in all things, & dooing the worke
of an Euangelist. Salomon saith, be di-
ligent to know the state of thy flocke,
and take heede vnto thy Heards. God
commaundeth the Prophet, to crye a-
loude and spare not, to lift vp his voyce

Titus. 2. 9.

Ephes. 6. 5. 1

2. Tim. 4. 1. 2. 5

Prou. 27. 29.

Isa. 58. 1.

C. j.

like

A Sermon of Instructions

Colos. 4. 17.

Ezech. 34. 2.

Ier. 23. 1.

1. Cor. 9. 16.

like a trumpet, to shew the people their transgressions, and the house of Jacob their sinnes. Tell Archippus (saith Paul) take heede to the Ministerie, that thou hast receaved in the Lord, that thou fulfill it. Right terrible is the woe, which is so often denounced in the holy Scriptures, against the slothfull and negligent Pastor, as by the Prophet, woe be to the Sheepehearde, which feede themselves and feede not the flock, and by the Apostle, *va mihi nisi Euangelizauero*: Woe be to me, if I preach not the Gospel. If the consideration of this woe, that is of the horrible iudgements of God, were laide by in our hearts, it could not be that so many of vs should sleepe in the Cradle of Securitie, & utterly neglect the charge which is layde vpon vs: it could not be, that so many of vs should leane the studie of the Scriptures, & giue our selues to lewde pastimes, as though we were called to cast a Bowle, to pick a Carde, to trip a Die, and not rather to feede the flock of Christ, which he hath purchased with his precious blood. Neither could it be, that so many of vs should depart from the flockes, ouer the which the holy Ghost hath made vs ouerscers, and lye

con,

continually, either in *Uniuersities*, or
in *Cathedral Churches*, not once inde-
nouring to fulfill *Ministry*, which we
haue receyued of the *Lord*: & it could not
be, that so many of vs, by ioyning liuing
to liuing, should heap charge vpon charge,
without any care to discharge: so, if they
which discharge their office by substitu-
tes, would consider how *ye* which feedeth
his flock, only by a Substitute, may per-
adventure, go to Heaven by a substitute,
but he shall surely, feeble his woe in Hell,
in his own proper person, & if they which
lye away for learnings sake, would con-
sider how lamettable *ye* case is, *ye*, the Seed
should sterue, while the Grasse dooth
grow, & how that before God this excuse
will not stand, liue Horse and thou shalt
haue Grasse, & if all we which are care-
lesse & negligent, would continually set
before our eyes, *ye* woe so ofte pronounced
against vs, & the heavy accompts which
we are to make at the dreadfull daye of
iudgement, when the secrets of all harts
shall be opened, it could not be but we
should haue more care to fulfil the *Mini-
stry* which we haue receiued of *ye* Lord,
and when we haue vrgent occasion to go
abroade (as often times it falleth out)

C.y.

and

A Sermon of Instructions

1. Reg. 19. 10.

and so for a time to be absent in bodies,
yet it would make vs alwaies to be pre-
sent in hart, and in prayer: and againe,
to remember the Counsel of Elias, to go,
but, with speede to returne: For, when
Elixeus the Prophet asked leave of him
to go to his Father and Mother, he saide,
go, returne, for what haue I done vnto
thee? I haue anoynted thee to be the
Prophet of God, and that is the charge
which thou must now attend vnto, not-
withstanding goe to thy fathers house,
but with all speede, returne. As for those
which continue from their flocks, and
suffer the worde to cease amongst them,
so that their soules doe perish for want of
fode, they haue a seuerer plague denoun-
ced against them, by the Prophet Zacha-
rie. O idle Shepheard, that leaueth the
flock, the sworde shall be vpon his arme,
and vpon his right eye, his arme shall be
cleane dried vp, and his right eye shalbe
vtterly darkened, his arme, that is, his
strength, and his right eye, his know-
ledge, and memoire, shall all consume,
perish, and vanish away, and he shall
come to a fearefull end. But thou wilt
say, that thou art resident vpon thy li-
uing, and therefore thou dost not flye a-
way

Zach. 11. 17.

to the Ministerie.

way: Augustine saith, Fugisti quia ta-
cuiſti: Thou haſt holden thy peace, and
therefore thou art fled away: thou art
preſent in body, but thou art abſent in
minde and voice, and what will thy
bodily preſence profit, when thy heart
and thy tongue, whereby thy office ſhould
be diſcharged, is altogether abſent: The
ye which are now to enter into the Mi-
niſterie, and ſo to be ſent forth as la-
bourers into the Lordes Harueſt, learne
how to ſhew your diligence, not by i-
dle preſence of the body, but by painefull
preſence of the hart and voyce: for other-
wiſe, the Prophet Zachary doth account
you to be nothing but Idols, not Paſtors
indeede, but Idols, ſuch as the Pſalmiſt
ſpeaketh of, which haue mouthes and
ſpeake not, eyes and ſee not, eares and
heare not, neither is there any breath in
their mouthes. If your Talent be but
ſmall, yet exerciſe the ſame with prayer
and diligence, and the Lord hath pro-
miſed, that, he will increaſe it, and dou-
ble it, and when ye ſhall ſhew your
ſelues faithfull in little, he will make
you Maiſters of much. But if ye haue
any Talent, be it neuer ſo ſmall, al-
though it be but, one Talent, yet if ye
hide

Aug traſt. 47.
in loh.

Zach. ii. 17.

Pſal. 135. 16.

Math. 25. 10

A Sermon of instructions

Mat. 23. 28. 36
 hide it, it shall be taken from you, and ye shall be cast as vnprofitable seruants into vtter darkenesse, where shalbe weeping and gnashing of teethe. But other wise, if ye perseauie evidently that ye haue no Talent at all, and that ye are able to doo no good at all, in the Church of God, I require and charge you, before the Lord Iesus Christe, and as ye will answer at his appearaunce, that ye presume not rashly, to enter into so high a function, to be Stewards of the Lords Household, hauing no portion of meate to giue them in due season. Remember the accompts which euery Stewarde is to make at the last day, when that dreadfull voyce shall be pronounced. Giue an accompts of thy stewardship, thou maist be no longer Steward. The Werte saith, that, the euill Stewarde *Παραδειγμα* he was first accused to his Maister, that he wasted his goods, and then he was called to his reckoning. Euen so shall all blinde guides, dumbe Dogges, vnfaithfull Stewards, Idole Shepheards, & slouthfull loiterers, first be accused to God, and then called to their accompts: who shall be their accusers: euery slothfull and vnfaithfull Steward, of what calling soeuer he

Luk. 12. 42.

Luk. 16. 1.

to the Ministerie.

he be, shall haue thre accusers. The first Rom. 2.15.
 is, their owne conscience, for that will be
 as good as a thousand witnesses, Nocte Iunenal.
 dieq; suum gestare in pectore testem. A
 corrupt conscience is called a continuall
 Hangeman: it is sinne layd by at y^e doore Gen. 4.7.
 of our hearts, it is called of the Prophet
 Esay, a Worme that neuer dyeth, and a
 Sea which alwayes rageth without rest: Isa. 66. 24.
 of Paul, a searing with a hoate Iron; and 1. Tim. 4.2.
 in the Epistle to the Hebrewes, a terrible
 looking for of iudgement, and violent
 fier to deuour the aduersaries: and there
 fore, as often as they call to minde & re-
 member, how, they haue eaten the fat, &
 cloathed themselves with the Woll, but
 that they haue not fed the Sheepe, nor
 strengthened the weake, nor healed the
 sick, nor bound vp the broken, nor brought
 againe that which was drinen away, nor
 sought vp that which was lost, but haue
 ruled their flocks with rigor and cruelty:
 this corrupt conscience, will be as good as
 a thousand witnesses, to accuse & cōdemne
 the before the throne of God. There is no
 peace to the wicked, y^e Lord hath sayd it, Isa. 57. 21.
 but they shal cary in their brests feare &
 terror, & tormēting furies, cōtinually ci-
 ting the before y^e tribunall seat of Christ. 2. Tim. 1.7.
 Sap. 17. 10. 11.

C. iij.

And

A Sermon of instructions

And if there be any which with their
 pastimes and pleasures of this worlde;
 doe drive away the remembrance of
 Gods iudgements for a time; yet are
 they neuer the better for it; for although
 they seeme to reioyce; yet as Salomon
 sayeth, **Pro. 1. 14. 13.** **& 10. 17.** Even in the laughing; the hart is
 sorrowfull; and the mirth dooth end in
 heavines. Although the bread of de-
 ceipt be sweet in the mouth, for a while;
 yet in the end, the mouthe shall be filled
 with Gribnell; although for a time, they
 live without remorse of conscience; and
 the strong man dooth forposse all
 things; that all things seeme to be quiet;
 yet in the end they shall be neuer the
 better for it; no more then the Mall sette
 Dre is the better; because he knoweth
 not that he is taken out to the slaughter
 house; for a sodaine death will have the
 greater seate. And therefore god be-
 thren; let euery one of vs endeavour as
 much as we can, to keepe the testimonie
 of a good conscience; for as of all the
 treasures and pleasures in the worlde;
 a quiet conscience is the greatest; as Sa-
 lomon saith; a good conscience is a con-
 tinuall feast, so it is the greatest honour
 in the worlde; to make Shipwrecke of a
 good

to the Ministerie. 22

good conscience: for if our hart con- 1. Iohn. 3. 21.
demne vs, God is greater then our
heart, and therefore let every one of vs
labour faithfully and painefully in the
Lords Harvest, let vs as good shepards,
give vnto the household their portion
of meate in due season, that whensoever
we must leave our flocks, we may ever
ry one of vs, in the testimonie of a good
conscience, say as Paule saith to the El-
ders of Ephesus: I take you all to re- Act. 20. 26. 27
corde, this day, that I am pure from the
bloud of all men, for I haue kept no-
thing back, but haue shewed you all the
counsell of God. The second witnesse
which shall accuse thee, if thou be an euil
Steward, is, the crye of the poore peo-
ple, which by thy negligence are pinched
with the famine of the worde of God: Amos. 8. 11.
for if in plaging of the body or goods, that
be true, which the wiseman saith, that
the teares which runne downe from the
Widdowes cheekes, go vp into heauen,
and the Lord which heareth them doth
accept them: and that which Iames saith,
the crye of the poore dooth enter into
the eares of the Lorde of Hostes, and
that which Dawid affirmeth, that, God
dooth put the teares of his Saints in his
bottell:

Eccle. 35. 15.

Iam. 5. 4.

Psal. 56. 8.

A Sermon of Instructions

Gen 4. 10.

Abie. 2. 11.

bottell: how much more shall the teares
and the cry which cometh by the plag-
ing of the soule, go vp into the eares of h
Lord of Hosts? when the People shall
hunger & thirst, for the sode of Gods word,
& thou hast none to giue them: when they
shall crie for their portion of meate, and
thou hast none, neither for thy selfe nor
for them. This cry goeth vp into heauē,
and the Lord which heareth it, doth ac-
cept it, & when he calleth thee to thy rec-
koning, he will one day remember it.
The thirde witnesse which shall accuse
all euill Stewards, is, the hurt & dam-
mage which is done in the Lords Har-
uest by their negligence: for, if the voice
of the bloud of Abell, did crie out of the
earth for vengeance, and if in building
of houses, with h oppressiō of h poore, one
stone do crie vnto another, & one beame
crie against an other, woe be to him that
buildeth of bloud: How much more shal
the bloud of the soules of mē, & the pain-
taining of our wealthy estates, by the
perishing of so many soules, cry continu-
ally out of h earth, to the Lord for venge-
ance. And thus, if thou be an vnfaithfull
and negligent Steward, thou hast three
accusers, continually citing thee, before
the

to the Ministerie. A

the throne of God, and the Lord which
heareth their accusations, will one day
call thee to thy reckoning, when he him-
selfe shall descende from heauen with a
showte, and with the voice of the Arch-
angell, & with the truinpet of God; and
thou shalt meete him in the Cloudes,
where thou shalt see heauen about thee;
ready to receaue the saints of God, Hell
beneathe thee, gaping to deuoure thee;
round about thee, the world burning, &
the Elements melting with heate: thine
owne sinnes on the one side of thee, and
the sinnes of all those which haue per-
ished by thy negligence, on the other side
of thee; behinde thee the Deuill, ready to
accuse thee: within thee a conscience al-
ready condemning thee, and before thy
face, the terrible Iudge, accompanied
with thousands of Angels, calling thee
to giue an accomptes, of thy Steward-
ship. And if it be founde, that thou
hast not giuen to the Househoulde of
God, their portion of meate in due sea-
son, but hast smitten thy fellow seruants
and giuen thy selfe to eate and drinke,
and to be drunken, then moste assu-
redlye thou shalt be cut off, and haue
thy portion with the vnbelieuers:
thou

1. The 4. 16. 17

Luke. 12. 42.
45. 46.

Math. 25. 30.

A Sermon of Instructions

Mark. 9. 44.
Ezech. 34. 1.
1. Cor. 9. 16.
Luk. 16. 26.
Apoc. 14. 11.

thou shalt be cast as an vnprofitable ser-
uaunt, into vtter darkenesse, where shall
be weeping & gnashing of teeth, where
the worme neuer dyeth, and the flame
neuer goeth out, where woes thou shalt
finde on euery side, and nothing but
woes, and of all woes this is the greatest,
that there shalbe no ende of thy woes,
Where thou shalt alwaies consume, and
yet neuer be consumed, alwayes burne,
and yet neuer be burnt away, alwayes
die, and yet neuer giue ouer to death,
but haue paines vnquencheable, intol-
erable, catelesse, endlesse, and hopelesse,
from the which the Lord of his infinite
mercy, for his sonne Christ his sake, de-
liuer vs all, and giue vs grace so to vse
our Talents, in this vale of miserie, that
when our accompts shalbe made, we
may be founde acceptable in his sight,
and here that ioyfull saying: O ye good
and faithfull seruants, yee haue beene
faithfull in little, I wil make you May-
sters of much: enter into the ioyes of
your Lorde, come ye blessed of my fa-
ther, possesse the kingdome prepared
for you, from the beginning of the world.
Thus dearly beloued, ye see the thynde
propertie which is required in him that
shall

Math. 25. 21.
23-34.

shall labour in the Lords Harnest, that, he must be diligent, and that if he let any perish, for want of foode, then doth he smite his fellow seruants, and murder them with a murder, which before God is of all others most horrible; and therefore, if when we haue murdered a man, although it be but by chaunce medley, yet the remembraunce of it doth graue vs, bere vs, terrifie vs, torment vs, and make our flesh to quiver, shake and tremble: how much more ought ye to auoyde the wilfull murder of so many thousand soules, which perishing by your wilful negligence and ignorance, because they know not God, are thrown headlong into euerlasting perdition: and if the blood of men that are slaine, being behoulden with the eyes of the body, doth moue pittie and compassion, howe much more ought it to graue the eyes of your hearts and spirits, to see the bloodshed of the soules, which bringeth death eternall: When Dauid in the Harnest time, being in the Case of Adullam, did greatly longe to drinke of the water of Bethlehem, & sayd, O that some man would giue me to drinke of the waters of Bethlehem, there could not well any water be

Luk. 12. 48. 49

2. The. 1. 8. 9.

2. Sam. 22. 15.

A Sermon of Instructions

19. 34. 21. 203

be fetched; because the Garzison of the Philistines, which were Davids enemies were then in Bethlehem. Notwithstanding, when thre of Davids mighty Captaines, saw how greatly their King longed for that water, they valiantly brake thorough the Hoaste of the Philistines, and drew water out of the Well of Bethlehem, and brought it unto David: when David sawe what they had done, he refused to drinke of it, and sayde: O Lord be it farre from me; that I should doo this, Is not this the blood of the men, which went in daunger of their liues? And so he would not drinke of it; but powred it out for an offering vnto the Lorde.

Now if David would not drinke once of the water of Bethlehem, because it was brought vnto him, with the reparation of thre mens liues; how much lesse ought ye, not onely to eate and drinke, but also to cloathe your selues, yea and delight your selues in pastimes and pleasures, not once, but euery day; not with the daunger of thre mens liues, but with the manifest murder of so many hundred soules?

2. 8. 1. 201 T.

1. 1. 1. 102 2

And therefore as in the Solemnization of Patrimonie in this Church of

of Englande, the Spinister doth firste
charge the parties that are to be married,
as they will answer at the dreadfull
day of iudgement, when the secrets of
all hearts shall be opened; that if either
of them doo knowe in themselves any
impediment, why they may not lawfully
be ioyned together in Matrimonic;
that they confesse it on. *Then* so I am to
charge you, before the Lord Iesus Christ,
and as you will answer at his appea-
raunce, that if any of you doo know in
your selues any secret impediment, that
either ye want the inward calling, not
to respect the lining, but to doo good in
the Church of God; or els that ye haue
not the gifts of Nature, fitte for that
function; or that yee feele not your
selues so mortified with the spirite of
sanctification, that ye haue good hope
to liue according to your profession, to
despise the worlde, and painefully to
discharge your duties; that ye vtter it, or
at the least wise withdrawe your selues
from rashelye entring into so high a
calling. Otherwise assure your selues,
that ye do nothing els, but plucke
the vengeaunce of God vpon your
owne heads.

But

A Sermon of Instructions

Pl. 33. 19. & 34
8. & 112. 1. 2. 3.

1 Tim. 1. 5.
1. Pet. 3. 16. 21.
Tit. 1. 15.

Mar. 8. 36. 37.

1. Tim. 5. 22.
Psal. 38. 4.

Ezech. 3. 18.

But some of you say, that, ye haue no o-
ther way to liue, and therefore, unlesse
ye be now made Ministers, ye must
needes be brought to extreame beggerie.
I answer, that if the Lord be willing
to deliuer you from pouertie, he is able
to deliuer you, and he will deliuer you
by a farre more lawfull meanes; if ye
will serue him and feare him, and al-
though he should neuer bring you out of
it, yet how much better were it for you,
to liue here in perpetuall beggerie, with
a quiet conscience, then with the best be-
nefice in this Realme, to haue a hell in
your consciences; in this worlde, and e-
uerlasting death in the worlde to come;
for then, what will it profit a man, to
win the whole world, and loose his own
soule, or what shall a man giue for his
soule? ye must remember the counsell
which Paul giueth to Timothie; not to
be partakers of other mens sinnes; our
own sinnes are a burthen, too heauie for
vs to beare, and altogether intollerable,
then what a desperate case are we in, if
we doe also charge and loade our selues
with a heape of sinnes committed by o-
ther men? whose blood must be requi-
red at our hands, if they be not billi-
gently

unto the Ministerie.

lye warned and reclaimed from their wickednes, that they may repent & live.

The fourth propertie, which must be in the labourer, is, that, he labour with bothe hands, that is, both with life and doctrine, for other wise, if he be painfull in teaching, and haue no care to expresse the same in life and conuersation, then doth he but build with the one hand, and pluck downe with the other: with the one hand he gathereth together, and with the other hand he scattereth abroad, and then he is no good labourer in the Varnest of the Lorde, and therefore Saint Paul bindeth Timothy, take heede vnto himselfe, and to his doctrine, and continue therein: for, in so dooing, he should saue himselfe, and the that heard him. And he willeth Titus, aboue all things, to shew himselfe an ensample of good workes, with vncorrupt doctrine, with grauitie and integrity, and with the wholesome word which cannot be reprobued, that he which withstood him, might be ashamed, hauing nothing against him to speake euill of: and for this cause, there was placed in the breast plate, vpon Aarons heart, Vrim and Thummim, that is, light and

1. Tim. 4. 16.

Act. 20. 28.

Tit. 2. 7.

Exod. 28. 3.

¶.

per-

A Sermon of Instructions

Leuit. 21. 7.
14. 18.

perfection: to signifie, that, he should not only haue light in knowledge, but also integrity in conuersation: for this cause also, God giueth the Lawe in Leuiticus, that, the Priest shall in no case, take to wife an Whore, neither mary any woman that is polluted, but that, he shall take a Maide to wife, and so be holy vnto his God: and in the same Chapter, he will haue his Priests to haue no blemish in their body, neither any mishapen members: whereby is foreshadowed and signified, the perfectnes which ought to be in their liues and conuersations: for otherwise, if they preache the worde of God, and haue no care to reforme their liues thereafter, then are they not gatherers, but scatterers, and God will say vnto them, as he saith by the Prophet Dauid. What hast thou to do, to declare mine ordinaunces, that thou shouldest take my couenant in thy mouthe: seeing thou hatest to be reformed, and hast cast my words behinde thee. When thou seest a Theefe, thou runnest with him, and hast been partaker with the adulterers, thou giuest thy mouthe to speake euill, and with thy tongue thou forgettest deceit, thou sittest and speakest against thy

Luk. 11. 23.
Psal. 50. 16.

to the Ministerie.

thy brother, and slaunderest thine owne Mothers sonne, and therefore what hast thou to doo to preache my lawes, or to take my couenaunt in thy month? A Wall hath on either side great squared stones, and in the midst small pibbles, & grauell, if one of the great stones which vpholde the building, do slip away, then all in the midst will some clatter after. The square stones, of the Wall of Gods building, are on the one side the Magistrates, and on the other side the Ministers: if one of these do fall away, then are they guiltie not onely of their owne condemnation, but also of the bloud of as many as perish by their fall and evil ensample, and therefore we ought all to pray vnto God continually, that he will giue vs grace so to reforme our liues, that we may every one of vs, say vnto our Brethren, as Saint Paul said vnto the Philippians. Brethren, be ye followers of men, and looke on them which walke so euill, as ye haue vs, for an ensample, for many walke, of whom I haue tolde you often, and now I tell you weeping, that they are enemies of the crosse of Christ: assuring our selues, that although we talke neuer so much,

Phil. 3.17.

J. ii.

yet

A Sermon of Instructions

yet vnlesse with our talking, we ioyne
walking, and so by our liues and con-
uersations, giue ensample to our flocke:
we are nothing but enemies of the crosse
of Christ, we cause the Gospell of Christ
to be euill spoken of, we drawe from
Christ bothe our selues and others, and
throwe bothe them and vs, into the pitte
of perdition, and then are we like vnto
that Idiot, which standing on the Sea
shore, and seeing straungers passing by,
dooth erie aloude vnto them, away, a-
way, the tide is at hande. The Traway-
lers looking backe, and seeing the Foole
to stand still, they begin to say amongst
themselves. Surely, the man dooth but
iest, if this were the time of the tide, he
would surely pack away himselfe, we
neede not to make any such haste: but
by and by, the Tide commeth indrede,
and ouerwhelmeth bothe the negligent
foole, and the carelesse Horsemen. Euen
so, if we say vnto the people: The Tide
commeth, doo this, or thou canst neuer
be saued, doo this or els thou art damned
for euer: and in the meane time, stirre
no fote our selues, the common people
seeing our carelesse negligence, they
straight way murmur amongst them-
selues.

to the Ministerie.

selues : If these heauie iudgements of
God were true, they would amend them
selues, and thereupon they beginne to be
carelesse also, and so in the end, bothe are
ouerwhelmed, not with the waues of the
Sea, but with the Lake burning with
fier and Brimstone, which is the seconde
death, and with Tophet, the burning
whereof is fier and much woode, and the
breath of the Lord, like a Riuer of Brim-
stone dooth kindle it. (Then dearely be-
loued) If we teach well, and liue wel, we
are become Iudges of all men : but if we
teache well and liue ill, we are become
condemners, bothe of our selues and o-
thers, for by teaching well, and liuing
well, we teach other men how they shall
liue, but by teaching well, and liuing ill,
we teach God how he shall condemne
vs, and therefore, let euery one of vs, en-
deuour to follow, not the ensample of the
Pharises, which binde heavy burthens,
and laye them vpon other mens shoul-
ders, but they them selues, will not so
much, as put to, one of their least fing-
ers: but the ensample of the holy Apostle
Saint Paule, to beate downe our bodies
& to bring them into subiectiō, least by
any meanes, after we haue preached vn-

Apoc. 21. 8.

IIa. 30. 33.

Chrif. in
Math. 23.

Rom. 2. 1.

Math. 23. 4.

I. Cor. 9. 17.

If. iij.

to

A Sermon of instructions

i. Pet. 5. 3. 4.

to others, we our selues become repro-
bates, that we may be ensamples to the
flocke (as Peter saith,) that when the
chiefe Sheepeheard shall appeare, we
may receiue the incorruptible crowne of
glory, which Christ Iesus hath prepared
for them which loue him. I speake not
this good brethren, to accuse any man,
nor yet to excuse my selfe, the Lord is
my witnesse. For I acknowledge my
selfe aboue all others, to be a most mise-
rable and wretched sinner, [the Lord be
merciful vnto me, and to vs all, and giue
vs all grace hereafter, so to amend our
liues, that by our euill ensample, none
be compelled to start back from the Gos-
pell of our Lord Iesus Christ. But how-
soeuer we of the Ministerie are not able
fully to expresse our doctrine in our liues
and conuersations, as, we are not An-
gels, but men, and therefore being flesh
and bloud, may fall and doe fall, and haue
sundrie imperfections, yet good people,
this ought to be no cause, why ye should
challenge vnto your selues any more li-
berty, to walowe in sinne and wicked-
nesse. For although the Minister were
most wilfully bent to worke all unclea-
nesse, euen with greedines, yet, if he sit in
Moyse

to the Ministerie.

Moyſes Chayze , if he be called to be
your Paſtor , ye muſt follow the ex-
hortation of Chriſt himſelfe , to obſerue
whatſoeuer by Gods worde they com-
maund you , but not to doo after their
workes . For, as Chriſtoſtome ſaythe,
vpon that place , Si bene vixerent, &c.
If they ſhall lyue well, it is their owne
gaine , if they ſhall teach well , it is
your gaine , then take ye yours , and
do not curiouſlye meddle with that
which appertaineth vnto others . The
Earth is vile , the Gould is precious,
wil any man deſpiſe the precious gould,
because the earth is vile? No, but as the
gould is taken, and the earth left, ſo take
ye the doctrine, and reſuſe the manners.
The Bees haue no neede of the ſtalke,
but of the floure , ſo take ye the Flower
of exhortation , and let the vnprofitable
ſtalke of conuerſation wither awayne.
If thou thiſte for the Heauenlye
foode of Gods worde , reſuſe not the
good and comfortable Wine , because it
commeth out of a Treene or Earthen
Veſſell . Although the Roſe be com-
paſſed about with many Briars and Net-
tles, yet do not thou therefore reſuſe the
ſweete Roſe, the ſauor of life vnto life,

Math. 23. 3.
Chriſt. in
Math. 23.

¶ .iij.

to

A Sermon of instructions

Math. 2. 6.

Luke. 10. 34.

1. Cor. 13. 1.

to those that shalbe saued: if thou tra-
uaile in a waye that thou knowest not,
yet if a Cripple by the high waies side doe
shew thee which waye thou shalt turne,
refuse not thou to go thy way, although
the Cripple be not able to remoue an
inche from his place. Although the Car-
penters which make the Arke be drow-
ned, yet doe thou, with the faith of Noah,
enter into the Arke, and thou shalt be
saued. Although, neither Scribe nor Pha-
risie, nor Herode, nor any of the people
in Ierusalem, wil beare thee company to
Bethlehem, to worship the Babe Iesus:
yet if the Priests doe shewe thee where
thou shalt finde him, followe thou the
wisemen, and go alone. Although, bothe
Priest and Leuit, passe by the wounded
man, and shew no mercy at all, yet be
thou that poore Layman, that pittifull
Samaritan, which bound vp his wounds
and powred in Oyle and Wine, and
brought him to an Inne, and made pro-
uision for him. Although, thy Teacher,
speaking with the tongue of an Angel,
and hauing no loue, be nothing els, but
as sounding Brasse, and as a tinkeling
Symball, and therefore doe nothing pro-
fite himselfe, for a Symball or Harpe,
heareth

to the Ministerie.

heareth nothing it selfe, yet may he com-
fort thee, when thy minde is in heaviness,
if thou hast a lively faith, to beleene and
apprehend the sweete promises of Iesus
Christ, which by him shall be offered.
Etsi aquæ fluxu canatis, nihil sit fecun-
dior, hortus tamen per eum irrigatur, et
fructificat. Although, by the running of
the water, the Chancel is made, nothing
more fruitfull, yet the Garden which is
watered by it, dooth bring forth fruite
more plentifully. Although the Scribes
and Pharisees, will put no finger to the
burthen, yet take up the Yoke of Christ
and learne of him, that he is meeke, and
lowely in heart, and thou shalt finde rest
for thy soule. Pontifex Caiphas perse-
cutor vnus, et verissimū Sacerdotis,
quamuis ipse non sit verax, quod dat ta-
men verum est, si non suum det sed Dei.
What though Caiphas be a wicked
high Priest, a persecutor of our Lorde
and Sauour: yet if he speake not from
himselfe, but from God, and Prophecie
of Christe, that he must dye for the peo-
ple. We must not therefore despise, or
renounce Christ, because God dooth com-
pell euen the wicked, to confesse him.
Say, what though it be Sathan him-
selfe,

Aug. lib. 3.
contra donat
cap. 10.
Contra Cres-
ce lib. 3. cap. 6
de fide ad pet.
cap. 36.

Aug. contra
litteras petili-
ani Donatistæ
cap. 27. tom. 7
Pag. 712

Iohn. 11. 51.
& 18. 14.

A Sermon of Instructions

Luke. 4. 34. 41

selfe, which confesseth Christ to be the sonne of God, and calleth him Iesus of Nazareth, the holy one of God: yet we must not contemne or refuse the sonne of God, because he compelleth the Devill and his Angels, to acknowledge him. But rather muche more we ought to feare that omnipotent God, which so ruleth all things, with his mightye hand, that even those whom he doth not governe with his spirit, yet he doth brydle them with his power.

Math. 11. 29.

Although, thou be taught or Baptized by Iudas, yet doo thou laye

Marke. 16. 16.

houlde vpon the bloud of Iesus Christ, and thy sinnes are forgiven thee. Quos

Aug.

Baptizavit Iudas, baptizavit Christus. Whom Iudas Baptized, Christ Baptized, for the dignitie of the worde and Sacraments, doth not depend vpon the person of the Minister, which may be wicked, but vpon the promises of God, which cannot deceaue. But thou wilt say peradventure, they which liue ill be Thornes, and how can a man gather Grapes of Thornes, or Figges of Thistles? Augustine doth answer very well. The Grape dooth hange indeede amongst the Thornes, but not of the

**Aug. de pact.
cap. 10. tom. 9.
Pag. 731.**

rote

to the Ministerie. 111-2 A

roote of the Thornes, for it hangeth on-
ly of the roote of the Vine. Euen so the
doctrine which is taught vnto them, al-
though it hange amongst the Thornes
of many vices, in the Minister, yet it
groweth not on the roote of those vices,
but on the roote of the worde of God,
and the Gospell of Iesus Christ: then
if thou desire to taste the swete grape of
the Gospell of Christe, Lega vnā inter
spinas pendentem, sed de vite nascētem;
Gather the Grape, hanging indeede a-
mong the Thornes, but growing on the
Vine Iesus Christe. It is a lamenta-
ble case to consider, how in these our
dayes, the Deuill hath so bewitched the
heartes of so manye, that in all their
assemblies, feastes and meetings,
they haue nothing almoste in their
mouthes, but the lyues of the My-
nisters, the lyues of the Preachers:
And yf they can espye anye faulte
in the worlde, then of a Moate, to
make a Beame, and of a Hillocke a
Mountayne: And looke who of all
men, are, the fylthiest VVhoore-
mongers, the moste blasphemous swea-
rers, the moste dissolute Gaymesters,
the rankest Ruffians, the moste
cruell

A Sermon of Instructions

Math. 7. 5.

Psalm. 38. 4.
& 51. 3.

cruell oppressiours of the poore, the greatest spoilers of the goods of the Church, wherewith the Ministers should doe good and keepe Hospitality, they are of all other most busie, in displaying the faults of the Ministerie, which is onely the devise of Sathan, to drawe them from the consideration of their owne sinnes, least they should repent and liue: whereas indeede they should first, pluck out the beame out of their owne eyes, and then should they better see to pluck out the Mote out of their brothers eye. We haue a Wallett cast ouer our shoulders, in the ende before vs, we put the sinnes of our Ministers, and of our neighbours, in the end behinde vs, we put our owne sinnes, and then, *Non videmus mantice quod in tergo est.* But good brethren, if ye will be true Christians, ye must learne to turne the Wallett, setting your owne sinnes before your face, and casting behinde your backes, the offences of your neighbours and Pastoures, and although some of your Ministers haue not the grace to liue as they ought to doe, yet ye must rather honor the bad for the good, then despise the good for the bad: And if any thing be amisse in them, the waye

is

is not to amende it, with vile and reprochfull flanders: but your remedie is onely to flie vnto God, by feruent and hartie prayer, praying alwayes the Lord of the Haruest, that he will powze vpon them the dew of his holy spirite, and make them fruitefull labourers in his Haruest, that they may not gather with the one hand, and scatter with the other, but labour profitably with bothe hands, bothe with worde and life, with *Vrim* and *Thummim*, with light and perfection, with exhortation and conuersation. And here cometh in the last part, which conteyneth the dutie, bothe of Minister and people, to flie vnto God by prayer, that seeing the Haruest is great, and the labourers are but few, we should praye vnto the Lorde of the Haruest, to sende forth labourers into his Haruest: where firste we must learne, what those labourers were, for whom our saviour would haue them pray, to be sent forth into the Lords Haruest. They are set downe all in one verse, by Saint Paul, some Apostles, some Prophets, others Euangelists, others Pastors, to the admitting together of the Saints, to the worke of the Ministerie, and to the building of the body

Tit. 2. 7.
1 Tim. 4. 16.
Exod. 28. 3.

Eph. 4. 11.

A Sermon of Instructions

The seauen
Popish or-
ders.

dy of Christ. When to be a labourer in
the Lordes Haruest, is not, to chaunt
and bleat in Quiers: it is not, to iangle
¹ the Bels, and to looke to the Veltrey, as
² was in time past the office of the Porter:
³ it is not, to reade and singe lessons, and
to hallow bread, and all greene fruite, as
⁴ was the charge of the Reader: it is not,
to Charme or to Coniure, as was the
⁵ office of the Crozicist: it is not, to carye
Candlesticks and light Tapers, as the A-
colites: it is not, to prouide water against
⁶ Masse, to wash the corporasse clothes, to
vow chastity, to giue the Chalice & co-
uer to the Deacon, as the Subdeacons:
⁷ it is not, to serue at the Altar, & to read
the Gospell, for the quick and the dead,
as was wickedly placed for the office of
Deacons: it is not, to mumble vp Mas-
ses, and to offer vp sacrifice, for the quick
and the dead, as the Chanelling Priest:
it is not, to sit Imperiously, with the Ma-
iesty of a Triple Crowne, and to dispose
kingdoms, nor to beare a Crozier staffe,
and blesse, and challenge power to giue
the holy Ghoste, & remit sinnes at their
owne pleasure, as the Pope and his Bi-
shops: it is not, to weare a Cardinals
Hat, nor to lyue vnto themselves, and
their

to the Ministerie,

their own bellies, as the swinish Cloister
mē, Abbots & Priors, Punks & Friars:
it is not, to serue mēs humors, as elbow
Chaplaines, but, to be a labourer in the
Lords Haruest, is, to feede the flocke of
Christe, with the heavenly foode of his
blessed worde, as did the Apostles, Pro-
phets and Euangelists, in the primitive
Church, & as is now required of Pastors
& such Elders or Bishops, which are ap-
pointed as watchmē ouer certain flocks
& congregations, to rule and gouerne the
same, by the preaching of the Gospell,
by the administring of the Sacraments,
& by the exercising of Ecclesiasticall dis-
cipline, & of the Doctors, whose charge is
especially to expound the right sence &
vnderstanding of the Scriptures, & to in-
struct those which are Catechumanoi in
þ points & principles of christiā religiō.

But what neede we of these Pastors &
Doctors, seeing þ the holy ghost is promi-
sed to be our Doctoꝝ, to leade vs into all
truth? I answer, þ although it be the pe-
culiar office of the holy Ghost, to lighten
vs within, & to lead vs into all trueth, yet
the outward Ministerie of þ word, is ne-
cessary, because God bleth the same as an
inferiour, & a secundary mean to bring vs
therunto. The light of the sū cā nothing
helpe

Phil. 2. 25.

Act. 14. 14.

1. Cor. 11. 4.

Actes. 13. 1.

Actes. 21. 8.

2. Tim. 4. 5.

Tit. 1. 5. 7.

Actes. 20. 28.

1. Obiectio.

Iohn. 16. 13.

Ioc. 1. 28.

A Sermon of Instructions

helpe blinde eyes, nor the lowdenes of
the sound, profit deafe eares, no more ca
the word, pearce the hardnes of the hart,
unlesse it be mollified, by Gods holy spi-
rite: but bothe must goe together, firste,
to haue the eyes opened, and then the
Sunne to shine and giue light: and ther-
fore, the spirite of God and his word, are
by Christ, bothe ioyned together, when
he saithe to his Disciples, the Comfort-
ter shall come, and teache you all things,
Quaecunq; dixi vobis: whatsoeuer I
haue tolde you: where you see how with
the working of the holy ghost, he ioyneth
his worde, No Text, no glose, no Scrip-
ture, no spirit. What then shall we say,
to that plate of Saint Iohn: Ye knowe
all things, the annointing which ye haue
receaued, dwelleth with you, and you
neede not that any man should teache
you, therefore it should seeme to be
needelss, to haue any labourers in the
wordes Harrell. But Iohn writeth not
this vnto them, to signifie that they had
no neede of teaching, (for then to what
purpose should he haue written his E-
pistle vnto them; if they had no neede of
teaching?) but he sheweth them, that
they were not rude Scholers, and altoge-
ther

John, 15. 26.

2. Obiectio.

1. Ioh. 2. 20. 27

John 15. 26.

1. Ioh. 2. 20. 27

1. Ioh. 2. 20. 27

to the Ministerie.

ther ignoraunt, but well skilled, and of great knowledge in the matters which he propounded vnto them: and therefore, that he did not so at large set forth these points, as though they were altogether vnknowne vnto them, but that he did onely bring these things to minde, that they might remember them, as Peter saythe. I will not be negligent to put you alwayes in remembraunce of these things, though that ye haue knowledge and be established in the present trueth. Another doubt may arise of that place in Ieremie, where the Lorde saithe thus: And they shall teache no more euery man his neighbour, and euery man his brother: saying. Know ye the Lord: for they shall know me from the least, euen to the greatest, this is ment of the state of the Church, vnder the new Testamēt, & therefore there needeth no labourers in this harvest. I answer, that indeede God maketh there a comparison, betwixt, the people vnder the Lawe, and the other vnder the Gospell, that, the light of the Gospell of Christe, should be common and familiar vnto all, whereas in the law it was darkely figured by types and shadowes. But he sayeth not, simpley, that
G.j. there

2. Peter. i. 12.

3. Obiectio.

Ierem. 31. 34.

A Sermon of Instructions

Gala. 4.1.

Isa. 2. 3.

Rom. 10. 14.

there shall neede no more teaching : but
he addeth saying: Know the Lord, they
shall no more neede to be taught the first
A.B.C. and first Principles of Christian
religion, as the old fathers, which were
as yonge Childzen, ignorant of the first
rudiments : but they shall haue greater
knowledge, and yet notwithstanding, di-
ligently indencour to go forwarde more
and more, and say, as is in the Prophet,
Come and let vs go vp into the Moun-
taine of the Lorde, into the house of the
God of Iacob, and he will teach vs his
wayes : then this is a perpetuall decre
and ordinance of Christ, vnder the Gos-
pell, that, his people should be taught
from time to time, that, so, faithe may
come by hearing, and hearing, by the
worde preached : and because none can
preache, vnlesse they be sent, we must
continually beare in minde, this cōman-
dement of our Saviour Christ, that, we
praye vnto the Lord of the Haruest, to
send forth Labourers into his Haruest.

Which cōmaundement, because Christ
gaue it in this place, to his 70. Disciples,
Let vs of the Ministry, firste apply it to
our selues, and learne heere our dutye,
which is, that with all laboures, we
ioyne

to the Ministerie.

ioyne our prayers, vnto the Lorde of the
Haruest. For, if in tempoꝛall things, no-
thing can prosper, without the blessing of
the Lorde, as the Prophet Dauid saith.
Except the Lord build the house, their
labour is but lost that builde: except the
Lorde keepe the Cittie, the Watchemen
watcheth but in vaine. It is in vaine for
you, to rise vp early, and to lye downe
late, and to eate the bread of carefulnesse,
as we see by experience every day, many
rise early, and lay downe late, and eate
the bread of carefulnesse, but they pros-
per not, because the Lord doth not build
the house: & if worldly riches be the bles-
sing of the Lorde, as Salomon saith: it is
the blessing of the Lorde which maketh
men riche, & if in fishing in the Sea, Pe-
ter may fishe all night, & catch nothing,
vntil our Sauour Christ, vouchsafe to
come into the barge: the how much lesse
shall we think y we can build the Lords
house, or watch ouer y flock of Christ, or
gather a rich haruest vnto y lord, or catch
y soules of me w the spiritual net of gods
word, vnlesse w our rising early & lying
downe late, & eating y bread of careful-
nes, we alwaies, let our praier & suppli-
catio be made to God, with thanksgiuing.

Psal. 127. 1.

Luke. 5. 5.

Phil. 4. 6.
Iob. 31. 27.

C. ij.

Iob

A Sermon of Instructions

Iobe saith: If my heart did flatter me in secret, or if my mouthe did kisse mine hand, this had bin an iniquity, to be condemned, for I had denyed the Lorde aboue: where Iob maketh the ascribing of our temporall goods, to our owne handie worke and saying. *Hæc sunt opera manuum mearum*: these are the workes of mine owne hands, to be nothing els, but a denying of the Lord aboue: How much more then doe we deny the Lorde aboue, if in spirituall graces we doe not confesse and acknowledge, that it is nothing for Paul, to Plant, and Appollo to water, except the Lord doo giue the encrease, that we are not sufficient of our selues, to thinke one good thought, as of our selues, but all our sufficiencie commeth of God, who hath made vs able Ministers of the new Testament: that, the Prophet Isay is a man of polluted lippes, before the Lorde doo purge them: that Ieremie is but a Childe and cannot speake, before the Lord doo put his woords into his mouthe: and therefore, that in all our endeouours, we trust not to our owne wisdom, to our owne learning, to our owne pollicie, to our owne gifts of nature, but that in all our laboures,

1. Cor. 3. 6.

2. Cor. 3. 5.

Isa. 6. 5. 7.

Ierm. 1. 6. 9.

to the Ministerie.

laboures, we doe in seruencie of spirite, Psal. 51. 19.
pray with Dauid, O Lorde open thou
my lippes, and then my mouthe shall
shew foorth thy praise. Here also, in
that our Saniour doth commaund his
Disciples, to pray the Lord of the Har-
uest, to send foorth labourers into his
Haruest: we haue to consider, the tender
care which euery Minister ought to
haue of the Church of God, still to pray
vnto God for the same, and not onely to
pray vnto God, but also with great
griefe of hart, to remember, as well, the
small number of the faithfull labourers,
as also the great number of the peoples
sinnes. This vehement zeale and tender
care for the Haruest of the Lord, was in
Moyse, when he prayed so earnestly for
the people, that he sayde: O Lord pardon Exod. 32. 31.
their sinnes, or els raze me out of the
booke which thou hast written. This
was in Abraham, for when he saw how Gen. 18. 24.
the sinnes of the Sodomites had prouo-
ked the scourge of God against them, he
prayed vnto the Lord, and sayd. Lord if
there be but fiftie righteous in the Ci-
tie, wilt thou destroy the place, and not
spare it for the fiftie righteous? and a-
gaine, behould I haue begonne to speake
O.ig. vnto

A Sermon of instructions

2. Pet. 2. 7.

7. Sam. 7. 9.

Psal. 119. 36.

Isa. 22. 4.

Term 9. 1.

Jerem. 14. 17.

unto the Lord, and am but duste and ashes. If there lack five of fiftie, wilt thou destroy them for five? And againe, what if but fortie? And againe, what if thirtie? what if twentie? And againe, let not my Lord be angrie, if I speake once againe? what if but ten: shewing thereby sufficiently, the earnest zeale which he had, for the saluation of the people. This was in Lot, who was bered with the vncleane conuersation of the wicked, for being righteous, and dwelling among them, in seeing and heareing, bered his righteous soule from day to daye; with their vncleane and soule darbes. This zealous care for the Lorde Haruest, was also in Samuel, who cried vnto the Lord for Israell: And in Dauid, whose eyes gusht out with Riuer of water, because his people kept not the Lawe of God. This was in the Prophet Isay: who in the abundance of looue, bewayled his bretheren, which would needes perish: saying, Turne away from me, I will weepe bitterly, labour not to comfort me, for the destruction of the Daughter of my people. This was in Jeremy, who cryed out: O that my head were full of Water, and mine eyes a Fountaine

to the Ministerie.

taine of Teares, that I might weepe day and night, for the slaine of the daughter of my people. Let myne eyes droppe downe teares night and daye without ceasing. This was in the Prophet Daniel, who when he heard out of Ieremie, that the Captiuitie should continue seauentie yeares, he turned his face vnto the Lord, with fasting, with Sackcloth and Ashes, and prayed: saying. To thee O Lorde, belongeth righteousness, to vs open shame and confusion. O Lord I beseeche thee, let thine anger be turned away from thy Cittie Ierusalem, thine holy Mountaine. We doo not present our selues vnto thee, trusting in our owne righteousness, but in thy great and tender mercyes. O Lorde heare, O Lorde forgue, O Lord consider, and doo it, not for our sake, but for thyne owne sake, O my God.

Dan. 9. 7. 16.
18. 19.

This was in the holye Apostle Sainte Paule, who ceased not to warne euery man, bothe daye and night, with Teares, and hee called God to wytnesse, that hee spake the trueth, howe hee had great heauynesse and contynuall sorrowe of heart for hys Bretheren,
and

Actes. 20. 31.
Phil. 3. 18.
Rom. 9. 1.

A Sermon of instructions

Luk. 19. 41.

and that for their sakes, he wished himselfe to be seperate from Iesus Christe. This was also in the cheefe Shepheard, our Saviour Christ, who when he beheld the Citty Ierusalem, and the iniquitie thereof, he wept ouer it, and cried out with græfe of heart. O if thou hadst knowen, at the least, in this thy day, these things which belong vnto thy peace, but now they are hidde from thine eyes: and this ought to be in all the Ministers of Christ, to haue a zealous and a tender care of the Church of God, which Christ hath purchased with his moste precious blood, and therefore our Saviour doth heere commaund his seuentie Disciples, that in all their prayers, they should not haue so much respect vnto themselues, as vnto the Haruest of the Lorde, and biddeth them pray the Lord of the Haruest to sende forth labourers into his Haruest: And this is the dutie, not onely of the Minister, but generally of all men, to pray, for the peace of Ierusalem, and the prosperous estate of the Church of God, to pray, for the Ministers, that utteraunce may be given vnto them, that they may open their mouthes boldly, to publish the secret of the Gospell: to

Psal. 137. 5. 6.

Ephe. 6. 19.

to the Ministerie.

to pray, that the word of God may haue ^{2. Thes. 3. 1.}
free passage, and be glorified among
them: to pray, for their Pastors, that God
wyl open vnto them the doore of vnter- ^{Colos. 4. 3. 4.}
raunce, that they may so speake the Mi-
steries of Christ, as it becommeth them
to speake, to pray with David, that the
Lord will be fauourable vnto Sion, and ^{Psa. 51. 18.}
build vp the walles of Ierusalem: And fi-
nally, to praye heere with the seuentie
Disciples that the Lord of the Haruest,
will send forth labourers into his Har-
uest, and this shall euery one of you per-
forme a great deale more carefully, if ye
will call to minde, either the great com-
fort which commeth vnto you by the
paines of faithfull Labourers, or els the
miserable estate that ye stande in, if ye
want these Labourers. For first, what
greater comfort can there be, to a tra-
uayler, being in a straunge place, and a-
mong his enemyes, then to be well ar-
med, and to haue a good weapon to defend
him? Neither can there be any greater
comfort to vs, that, are straungers and ^{Psal. 39. 12.}
Pilgrimes, in this vale of misery, and
continually assaulted with most cruell e-
nemies, the world, the flesh, and the De-
uill, then to be well weaponed, with the
sworde

A Sermon of Instructions

Ephe. 6. 17.
Hebru. 4. 12.

Psal. 119. 19.

Ephe. 5. 8.
Pla. 119. 105.
2. Pet. 1. 19.
Ephe. 5. 8.

Iohn. 8. 47.
1. Ioh. 4. 6.
Iohn. 10. 27.

sworde of the spirite, the word of God, which shall cut downe sinne in vs, and enter thorough, euen to the deuiding a sunder of the soule, and of the spirite, of the ioyntes, and of the marrowe. Then we ought alwayes to pray with Dauid. I am a straunger vpon earth, O hide not thy commaundement from me. What greater comfort to a man, which walketh in darkenesse, and in a daingerous place, then to haue a light to be brought vnto him? Neither can there be anye greater comforte to vs, which of our selues are nothing but darkenesse (as Paule saythe, then to haue the worde of God, a Lanterne to our feete, and a Candle shining in a darke place: whereby we may be made light in the Lorde, and walke as the childezen of light. What greater ioye vnto a poore man, then to shrowde himselfe vnder the winges of some Nobleman or Gentleman, and to weare his Liuerie and Cognisance? neither can there be any greater ioye to a true Christian, then to weare the Badge of a Christian, which is a zeale to heare the worde of God, that hearing Gods worde, he may be knowne to be of God, and hearing the voyce of Christ, may be knowne

to the Ministerie.

knowne thereby, to be one of the Sheep
of Christ, and therefore such a one, as ca
nener perrish. There is no man, but he
would willingly be reconciled to his
Landlorde, or any other, which is able
to hurt, either his body or goods: The
Gospell of Christ is called, the worde of
reconciliation: whereby we are reconci
led to him, which is able to destroy bothe
body and soule, and cast bothe into Hell
fier. No man but he would willingly
be saued: it is called the worde of salua
tion, which is able to saue our soules,
and therfore, we ought with ioy, to draw
water out of the Wels of saluation: as
the Prophet speaketh, ther is no mā but
he would willingly be preserved frō er
rours & falshood: it is called, the word
of truth. No mā but if he haue any spar
kle of grace, he would willingly be deli
uered frō the bondage of sinne & iniqui
tie. It is, the Law of God, which is per
fect, & conuerteth the soule: the Testimo
ny of the Lord, is sure, & giueth wisdom
vnto h̄ simple: by thē is the seruāt of God
made circūspect: by teaching, improvīng,
correcting & instructing, they make h̄ mā
of god absolute & perfect in al good works
There is no mā, but if he haue enemies,
suing

2. Cor. 5. 19.

Math. 10. 28.

Iam. 1. 21.

Rom. 1. 16.

Ila. 12. 3.

2. Cor. 6. 7.

Iohn. 17. 17.

Psal. 19. 7. 11.

& 119. 9.

2. Tim. 3. 16.

Psal. 119. 24.

Ioh. 12. 48.

Rom. 11. 27.

2. Cor. 3. 6.

Hebru. 8. 2.

& 9. 15.

1. Pet. 1. 18.

Heaven, and therefore our delight ought
to be in the statutes of God, for, they are
our Counsellors, saith David: if we haue
any suite, we are desirous to know the
end, how that iudgement shall passe.
Christ saith, If any man receiue not my
woords. Sermo quem loquutus sum, iu-
dicabit eum in nouissimo Die: the word
which I haue spoaken, shall iudge him
the last day. There is no man, but if
his Father haue made a Will and Testa-
ment, and therein bequeathed vnto him,
any worldly goods or possessions, he will
read the Will ouer and ouer againe, to
see what his father hath bequeathed vn-
to him. But the Minister dooth bzing vn-
to you, not the Testament of any mortal
man; but, the Will and Testament of
our Lord Iesus Christ: wherein he hath
bequeathed vnto you, not, temporall ri-
ches, but, the euerlasting ioyes of Hea-
uen, purchased, not, with Siluer nor
Gould, but, with his owne precious
bloud: How much more then, ought ye
to heere, marke, and commit vnto me-
more

wyll applye it diligently, to our great
costes and charges. Behoulde the Lorde
hath appointed many dayes, especially,
the Sabbaoth dayes, to be the Market
dayes of our soules, wherein we may
freely prouide for some thing, to the nou-
rishment and comforte of our soules.

What a great care then ought wee to
haue, to resort vnto the Church, to buy

Apoc. 3.18.
Isa. 55. 1.

Gould tryed by the fier, that we may be
riche, and white rayment, that we may
be cloathed, and as the Prophet saythe,
to buye Wyne and Mylke without Sil-
uer: and not so, to care for the body,
which shortly shall be Wormes meate,
that we haue no care of the soule, which
shortly shall be in the compaigne of An-
gels. There is none of vs, but he would
willingly conceaue some hope of eter-
nall life: and this can neuer be, vnlesse
we haue a desire, to sowe in our hearts,

Luke. 8. ri

the Seede of Gods worde: for, therefore,
is the worde of God called Seede, be-
cause in the Seede is all the hope of the
Haruest. Sow litle, reape litle, sowe

spa-

A Sermon of Instructions

sparingly, reape sparingly, sowe nothing
 reape nothing, and therfore let vs neuer
 thinke, that we can reape the Haruest
 of euerlasting life, vnlesse we haue a rare
 to sowe in our hearts the Seede of Gods
 worde: for without faith, no man can be
 saued, neither can any man haue faith,
 but, by hearing the worde of God: for
 how shall they beleue on him of whom
 they haue not heard: or how shall they
 heare without a Preacher? Vnlesse the
 ground doo giue Sap vnto the Tree, the
 Tree must needes wither: Vnlesse the
 Springe doo Minister Water vnto the
 Riuer, the Riuer must needes be dried
 vp. If Oyle be not still powred into the
 Lampe, the Lamp will go out, take Fish
 out of the water, it wil dye: to be brieve,
 there is no liuing thing, but if ye take
 from it, the fode and nourishment due
 vnto it, it must of necessitie dye and per-
 rishe: euen so, the faith of a Christian:
 vnlesse it receaue Sap continually from
 the ground of Gods worde, and be wa-
 tered with the Fountayne of lyfe, and
 haue the Dyle of the swete promises of
 Christ, often powred into it, and be day-
 ly fedde with the bread of God, which
 commeth downe from Heauen and gi-
 ueth

Rom. 10. 14.

Iohn. 4. 14.
 Math. 25. 8.

Iohn. 6. 33.

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to the Ministerie.

ueth lyfe vnto the world, it must needs
 be wythered, dyled vp, & extinguiſhed: it
 must needs die perrish, and vtterly con-
 ſume for euer: If theſe things were duly
 conſidered, they would make vs to hun-
 ger & thirſte for the word of God, and to
 accompt it, as Dauid did, more to be de-
 ſired then Gould, yea, then much fine
 Gould: ſweeter alſo then the Hony and
 the Hony Combe: they would make vs
 to ſay with the Prophet Iſay, O how
 beautifull are the feete of them, which
 bring glad tidings of peace: And accord-
 ing to the commaundement of Chriſte
 in this place, to pray to the Lorde of the
 Harueſt, to ſend forth Labourers into
 his Harueſt, that, the worde of Chriſte
 may dwell plentifully in vs, in all wiſ-
 dome: wherby we may not onely learne
 the Doctryne of repentaunce from dead
 workes, and the firſte inſtructions of
 of faith towarde God, but alſo to go on
 forward to perfection, and to go thorow
 all the chiefe principles of religion, ſo y
 we may be able alwaies, to giue an an-
 ſwer to euery mā that asketh vs a reaſon
 of the hope y is in vs, for, this dooth the
 word of God require of euery Chriſtiā.
 If theſe reaſons cannot ſtir vp our hearts,

to

Plaſm. 19. 11.

Iſa. 52. 7.

Rom. 10. 15.

Coloſ. 3. 16.

Hebr. 6. 1.

1. Pet. 3. 15.

A Sermon of Instructions

to pray feruently vnto the Lord, that he wil send faithful labourers into his Haruest : then let vs consider on the other side, the heauie iudgements of God, against those, which for want of painefull Labourers, do liue in ignorance and blindnes. Salomon saith: Where Prophecie ceaseth, there the people perish. **2. thes. 1. 8. 9.** Paul saith, that, the Lord shall appeare with his mighty Angels, in flaming fier, rendering vengeance to all those which know not God, and obey not the Gospell of our Lorde Iesus Christe, where they shall be punished with euerlasting perdition, from the presence of God, and from the glory of his power. Whereby it appereth, that the excuse which many men doe vse in these our dayes, is very wicked and bayne, which say, that, the fewer Preachers they haue, the better it is for them, for that, the lesse they know, the lesse they shall aunswer for. But it appereth by Salomon, that, the wanting of Propheciyng, bringeth destruction vnto the people. And by Paule, that God will auenge not onely the disobedient, but also, all those that know not God. Whereby it appereth, that Ignorance shall excuse no mā,

to the Ministerie.

as the Apostle doth p^roue unto the Ro-
maines, being Gentils, and ignorant of
Christ by two especiall arguments: first,
because the inuisible things of God, that Rom. 1.20
is, his æternall power and Godhead are
knowne by the creation of the world, to
the intent that they should be without
excuse, because that knowing thereby
that there is a God, they did not glorifie
him as God. Then although we neuer
heare the worde of God, yet the creation
of the world, the Skie so trimly azured
and richly deckt with glistering Starres,
the lifting vp of the Sunne to be a foun-
taine of light and heate and earthly ge-
neration, the governing of the Moone, Jerem. 5.22.
to deuide the monethies, times and sea- Actes. 14.17.
sons, the placing of the sande, for the Jerem. 5.24.
bondes of the Sea, by a perpetuall de-
cree, that the waues, although they rage
and rore, yet cannot ouerpasse it, the gi-
uing raine bothe early and late, in due
season, the vphoulding of the earth in Hebru. 1.3.
this wide and empty space of the huge
rounde compasse of the firmament, the
high Mountaines in whose veins are
founde so many sweete springs and o-
ther innumerable treasures. The Plaines,
Valleys, and Medowes, beautified with

A Sermon of Instructions

Psal. 104. 10.

Psa. 147. 8. 16.

Iob. 12. 7.

Isa. 10. 42.

Rom. 1. 20.

Psal. 19. 1.

so many sweete odours, and pleasaunt
Flowers, more gorgeously cloathed then
Salomon in all his royalty. The ground
yeelding foorth Grasse for the Cattell,
and Hearbe for the vse of man, and
Wine, that maketh gladde the heart of
man, and Oyle to make him a cheerefull
countenaunce, and bread to strengthen
mans heart. The hiding of the treasures
of the Snowe, and bringing foorth the
hoarie Frostes, the couering the heauens
with Cloudes, and bringing foorth the
winds out of their places. The wonder-
full woorkemanship of God in man,
which is as it were *μικροκοσμος* a litle
world: *¶* Wherein the glory of the woorkes-
man doth most appeere, the mighty ope-
ration of God, bothe in man and Beast,
as well in the sharpnesse of their senses,
as in their stomacke which digesteth all
things, and yet doth not digest it selfe,
and sundrye other such woorkes of God:
do shew his power and Godhead, *εἰς το
αὐτὸς ἀναπολγῆτες* to make
them in excusable which are Gentils
and know not God, and therefore the
Prophet Dauid saith. The Heauens de-
clare the power of God: and the Firma-
ment sheweth the woorkes of his hands:
daye

to the Ministerie.

daye vnto daye vttereth the same, and
night vnto night teacheth knowledge,
there is no speach, nor language where
their voyce is not heard. Whose voyce?
the voyce of the heauens, the firmament,
the vnbchangeable course of daye, night,
Summer & Winter, their voyce is heard
euery where, they preache the power of
God. So that we cannot say: If we had
known God, we would haue feared him
& serued him: for the Heaues as David
saith, are as it were, a line, & capitall let-
ter, to set before vs the power & wisdom
God: that knowing there is a God, if we
will not feare him as God, we may be
made all intercusable: an other reason
which Saint Paule vseth, is, the lawe of
nature, which God hath ingrauen in the
hearts of men, whereby their owne con-
science, dooth beare them witnesse, and
their owne thoughts either accuse or ex-
cuse, for, Nulla est tam barbara natio,
nulla gens tam efferrata cui non insideat
hæc persuasio, esse Deum.

And therefore, the mosse wicked,
howsoever sometimes, they (foolish lye)
saye in their hearts there is no God: yet
doth the feare & terror which they contin-
ually carry in their brests, & y^e inward

W y.

of

Psalm. 19. 1

Psalm. 19. 1

Rom. 2. 14. 15
Cic. de nat
deor.

Psalm. 14. 1

A Sermon of Instructions

of God which they dayly see before their eyes, compell them, will they, nill they, to confesse that there is a God in heauen, whom they haue contemned. As we read of C. Caligula, although he was a bloody tyrant and a most desperate contemner of God, yet when as by the terrible thundering and lightnings, he saw a token of Gods wrath, he covered himselfe in corners, and crept vnder the Beds, for the feare and terrour thereof. Whereof came this same, but that his owne conscience told him that there was a God aboue, whose voice he heard, and whom he had despised, & who in the end, would surely be repenged. By these reasons (good people) ye see that if ye wat faithful labourers in the Lordes Varnest, yet your ignorance shall not excuse you, but that, where prophesie ceaseth, there the people perrish, and the Lord will powre out his vengeaunce, euen vpon them which by his worde haue neuer knowne him. For he saith by the Prophet, If thou doo not warne the wicked man of his sinnes, his blood will I require at thy hand, but he saythe therewithall, that, the wicked shall die in his iniquitie, the wicked is taken away for his

Suetonius.

Erou. 29. 18.

Ezech 3. 18.
& 33. 6.

to the Ministerie.

his things, but his blood I will (also) require at the Watchmen's hands, so that bothe shall perishe: bothe the negligent watchmen, & the ignorant people, bothe the blinde leader, & the blinde follower, as Christ saith, If the blinde leade the blinde, they shall bothe fall into the Ditch. And therefore, keping your eyes no longer doth not onely not excuse you, but also throwe you headlong into the pit of destruction, there to be punished with everlasting perdition from the presence of God, and from the glory of his power, great cause ye haue to lift up your hearts vnto the Lord early and late, and continually to praye vnto the Lord of the Haruest, to sende forth labourers into his Haruest, and not onely to praye for labourers, but also to praye that the labours and paines of the labourers, may be profitable vnto you. For except the Lord doe open the hart of Lydia, she cannot so much as marke those things, which Paul speaketh: Neither can the word of God any thing profit you, vntlesse, with the planting of Paul, and watering of Appollo God doe giue the increase: and as the Prophet saith, put a new spirit within your bowels, and take
v. iij. away

Math. 18. 14.

1. The. 1. 8.

Actes. 16. 14.

1. Cor. 3. 6.

Ezech. 11. 19.

A Sermon of instructions

away your stonie hearts, and giue you
 hearts of flesh: And therefore whensoever
 the seede of Gods word is sown in your
 hearts, praye vnto God, that he will so
 water it with the dew of his holy spirit,
 that it may take such deepe roote, that
 Satan be neuer able to plucke it a-
 way: assuring your selues, that the
 Diuill dooth goe about nothing so dili-
 gently, as to keepe you in ignorance
 and blindness, and to snatche the
 seede of the word out of your hearts:
 least ye should beleue and be seduced.
 Then a man hath taken away the wea-
 pon from his enemy, then may he worke
 his pleasure, and vse him as he will: And
 so, if Satan can pluck away our wea-
 pon, The sworde of the spirit out of our
 hands, then may he handle vs as he will:
 & when we haue lost the truth, he may
 intangle vs in his snares: & at his owne
 will, draw vs vnto all wickednesse and
 mischief, and therefore, his chief endea-
 uour hath ever bene, to keepe the people
 unarmed, and to maintaine in them
 swarke of ignorance & blindness: & for
 this cause, he sendeth his Messengers to
 sowe this doctrine in the hearts of men,
 that, Ignorance is the mother of deuo-

cion.

Luke. 8. 12.

Eph. 6. 17.

1 Tim. 2. 25. 26

to the Ministerie.

cion: that, the Bible ought to be lockt
vp, and nothing to be heard, but the tra-
ditions of his sonne the Pope: that, it is
Hereſie to heare the word of God: that,
the people may indeede, come to the
Church to be Chriſtened, to be Marved
and to be buried, but in no caſe, to pray,
or to heare the Goſpell of Chriſt: And
thus the God of this worlde hath blinded
their eyes, & the light of the glorious goſ-
pell of Chriſte, which is the Image of
God, ſhould not ſhine vpon the. Others
thinke, that, if they come to the Church
orderly & cuſtomably to pray, that then
they haue gon far enough, & as for hea-
ring the worde of God, they make ſmall
accompts of it: & therefore if they can get
ſuch as can read the morning & evening
prayer, they care for no other labourers
in the Harueſt.

2. Cor. 4. 4.

But theſe doo not conſider that
Which Salomon ſaith. Hee which tur-
neth awaye his care from hearing the
law, euen his prayer ſhalbe abhominable:
Although hee patter vp neuer ſo many
prayers, yet vnleſſe he ſhew therewithall
a zeale to heere the word of God, his pray-
er is abhominable in the ſight of God, &
this is a plague of all plagues, that, that
prayer

Prou. 28. 9.

A Sermon of instructions

prayer whereby we should aske all good things at Gods hands, that prayer shall be come abominable. An other spiritual plague is: the taking away of the foode of our soules, and the depriving vs of the Gospell of Christ which the Lorde doth threaten to all the contemners of his word. Behould the dayes come, sayth the Lorde God, that, I will send a famine in the Lande, not a famine of bread, nor a thirst for water, but a famine of hearing the worde of God, and they shall wander from the North ynto the West, from one Sea to another, they shall runne too, and fro to seeke the worde of God, and shall not finde it: And Christ doth threaten the Iewes, that, for their vnthankfulnesse, the kingdome of God, the preaching of the Gospell should be taken from them, and given to an other nation which should bring forth the fruite thereof. And surely if we consider our owne vnthankfulnesse, in this Realme of England, we shalbe compelled to confesse, that we haue deserved long ago to haue this plague to be brought vpon vs, that, the worde of God should be taken from vs, and given to an other nation, which shall bring forth the fruite thereof.

Amos. 8. 11.

Math. 21. 43.

to the Ministerie.

For what one among a thousande hath
any care for the heavenly sode of his
soules? what one among a thousand, doth
praye earnestly to the Lord of the Har-
uest, to sende forth labourers into his
Haruest? Maye we are rather gluttoned
with it, it is but a vile meate think we,
we had rather, retorne into Aegypt to
feede on our Onyons, Leekes, and Gar-
lecke, then to taste of the sweet Manna,
the worde of the everliving God. The
light came into the world, and men loo-
ued darkenesse more then light. The
Lorde of his abundant mercy, open our
eyes, that we may once see those things
which belong to our peace, and know
the time of our visitation, that by our
unthankfulness wee never deserve to
have the glorious Gospell of Christ to be
taken from us. Alas, deere brethren, we
consider not the beaute iudgements of
God, which hange over our heads, and
shall moste certainly be poured vpon
us, unlesse we repent us of this our un-
thankfull contempt of the word of God.
It did nothing grieue the Sodomites,
when Lot was departed from them.
The olde world made no accompt of it,
when Noah the Preacher of righteous-
nesse

Numb. 11. 5.

Iohn. 1. 10.

Luk. 19. 42. 44

Gen. 19. 16.

Gen. 7. 1.

A Sermon of Instructions

Amos. 7. 10.
Exod. 32. 6.
2. Cor. 10. 17.

2. Tim. 2. 16.

1. Cor. 1. 20.

1. Cor. 1. 20.

Exod. 32. 27
28.

Ierm. 29. 18.

1. Cor. 1. 20.

1. Cor. 1. 20.

ness, went from them, & entered into the Arke. All the lands of Turie was not able to abide the words of Amos: When Moses was away, then were the people of Israell all merry, they sate downe to eate & drinke, and rose againe to playe: And so also it is with vs, we rather wish that these labourers which we haue already, should be taken away, then that the number of them should be increased: We had rather haue their absence, then their presence, their come then they company. But I beseech you consider how it end they were all most miserably plagued: The Sodomites with fire & brimstone from Heauen. The old world, with the flood ouerwelming the whole earth. The Isralits with a lamentable murther, slaying euery man his brother, and euery man his companion, and euery man his neighbour. The Iewes with a miserable captivity in Babilon: for the cause of their destruction was onely, the despising of the Prophets of God, as the Lord sheweth by his Prophet. I wil persecute them with the sworde, and I will make them a terror for all Kingdoms of the earth, and a curse and astonishment, and an hitting, and a reproche, among all nations,

to the Ministerie.

ons, where I shall cast them, because they haue not heard my words, saith the Lord. When I sent vnto them my seruants the Prophets, rising vp early, and sending them, but yee would not heare, saith the Lord. But while they mocked the Messengers of God, and despised his worde, and misused his Prophets, beholde the King of the Chaldeans coming with a scarce and terrible Armie, brake downe the Wallles of their Citties, fiered their Temple, burnt all their Towers, destroyed Man, Woman and Childe, so that none escaped death, but such as were ledde into Captiuitie, and all the Goulde and Treasures bothe of the Temple and of the Noble men was all caryed awaye into Babilon. The Lord knoweth whether the like Captiuitie be reserued for vs or no: and the Lord graunt that the dayes of our Gracious Prince Elizabeth, be not shortned for our vnthankfulnesse. Where was neuer Countrey, that euer despised the Prophets of God, but it afterwarde felte the scourge of God, and shall wee, which are most guiltie of this synne, be onely free from the punishment?

2. Chro 36. 16

2. Chro 36. 16

21

22

23

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A Sermon of Instructions

2. Theſ. I. 3. 9.

So, no, it cannot be, but either we shall taste of a miserable Captiuitie in this world, or els of a farre greater Captiuitie, when Sathan shall lead bothe body and soule, into the bottomlesse pit of Hell, there to be punished with euerslasting perdition, from the presence of God, and from the glory of his power.

2. Cor. 1. 3.

Psalmc. 119.

12

18

19

33

35

97

135.

These things good people, if they were well pondered in our minds, they would make vs continually to rise vnto God, with seruent and hartie prayer, and to say with David: Blessed art thou O God: O teach me thy Statutes: open mine eyes, that I maye see the wonders of thy Lawe, teache me O Lord the way of thy Statutes, and I will keepe it vnto the ende, direct me in the pathe of thy commaundements, for therein is my delight. O how I loue thy law, it is my meditation continually, shew the light of thy countenance vpon thy seruant, and teach me thy commaundements: and they would make vs carefully to performe this which our Saviour both commaund his seruantes Disciples. To prauise the Lord of the Haruest, to sende forth the Labourers into his Haruest, and not onely to pray for faithfull Labourers

ers

to the Ministerie.

gers, but also to put to our helping hands
and to indeuour by all lawfull meanes
possible, to provide for such as shall
paine fully labour in the Haruest of the
Lord: for otherwise, if we will in words
seeme to pray for them, and then indeede
can not finde in our harts to bestow any
peny vpon them, that the Labourers
may haue their hie, that, they which
sowe vnto you spirituall things, may in
like maner reape of your carnall things:
that they which preach the Gospel, may
liue of the Gospell, as the Lord hath or-
deyned: then are our prayers nothing
els but mockeries, and plaine Hypocri-
sie before God: for outwardly we pray
for them, but inwardly we are not touch-
ed with the want of the thing that we
desire. Here then is a Lesson for all La-
trones (as they are,) but Patrones, as
they should be, that in bestowing their
livings, they seeke not to enrich themselves
by Sacriledge and Church robberie,
nor yet to provide for such as will
flatter them in their sinnes, and so we
pillowes vnder their Elbowes, and
crie: Peace, peace, where as no peace is,
nor such as haue sweete lippes, and will
passe and repasse, vnder their armes, at
their

Math. 10. 10.
1. Tim. 5. 18.
1. Cor. 9. 11. 14
Gal. 3. 6. 6.

Ezech. 13. 18.
Jerem. 23. 32.

A Sermon of Instructions

Isa. 56. 10.

Luke. 14. 28.

Math. 13. 46.

their own pleasure, nor such as are domb
Dogges and cannot barke, blinde guides
and cannot see: but that they trauaile to
the vttermoſt of their power, to place
faithfull labourers in the Haruest of the
LORD, or otherwise they are accessarie to
the murder of so many soules as perish.
And heere also is a lesson for you of the
inferiour sorte, that seeing our liuings are
so spoyled by impropziations, that they
are not able to maintaine Preachers a-
mongst you, for ye know, that we haue
but the chaffe, and others the corne, we
the parings, and other the Apples, we the
shells and others the Kernels: And ye see
how euery day it wareth worse & worse,
so that, he now dooth account him hap-
piest, which can pill the Church moſte,
yet ye must not follow their wicked and
desperate ensample, but euery one con-
tribute something to the maintainaunce
of some learned Pastour, to instruct you
in the word of God, which is able to saue
your soules. Set not your mindes so vpon
worldly things, as vpon your Oxen, your
Farmes and your Wiues, that in y meane
time, ye neglect the Heauenly Supper
which is prepared for you by Iesus
Christe. Ye must accompt the Gospell of
Christe

Christ, to be that Precious Pearle, which
 when a Sparchaunt man hath found it,
 he selleth all he hath to buie it, ye must
 accompt all things but doinge, so that ye
 may win our Lord Jesus Christ. Seeke
 ye firste the kingdome of Heanen, and
 then all things shall be giuen vnto you.
 Spend not your substaunce in pride, ri-
 ot, drunkenesse and excesse, to the des-
 truction both of your soules and bodies,
 but bestowe it to the glory of God, to the
 comfort of your brethren, to the godly re-
 leeuing of your families, and to the sal-
 uation of your owne soules. David saith, *Psalm 69. 9.*
 O Lorde the zeale of thy house hath ea-
 ten me vp: but we may say the zeale of
 our owne houses, the pride and excessive
 riotousnesse of our owne houses, hath
 eaten vs vp: but few of vs can say with
 David. O Lord, the zeale of thy house
 hath eaten me vp. Especially, ye that
 are Landlordes, and haue all the swiete
 and fatte of the earth, ye are to looke vn-
 to it, that there be prouision made for
 Labourers in the Lords Haruest, and
 that ye bestowe your portion liberally
 therennto, for what a great shame is it,
 that ye whom the Lord hath blessed with
 so great aboundance, should prodigally
 spende

Phil. 3. 8.

Math. 6. 33.

Psalm 69. 9.

A Sermon of Instructions

spende it, all vpon your owne backes, all
vpon your owne bellyes, all vpon your
owne Kitchens, all vpon your owne Sta-
bles, all vpon Hauking and Hunting, all
vpon Whores and Hounds: and nothing
vpon the Church of God, nothing vpon
the honour of your cheefe Lord in Hea-
uen, nothing vpon the common wealth,
nothing vpon your brethren in Christo
deerly bought with the blood of Christ.
And what a shame is it, that ye should
accompt the livings of the Church to be
your owne, to giue them, to buye them, to
sell them, to farme them, at your owne
pleasures, & in the meane time, to thinke
that the care of the Church doth nothing
appertaine vnto you? As the Prophet
requireth of Princes, so also all inferior
Maiestrates, ought to be Nuring Fa-
thers & Nuring Mothers, to the church
of God. Now the dutie of a Nurce, is
not onely, to nuture and correct, but al-
so to feede the Childe. When if Iudges
of Peace, and Magistrates, will punish
the people for their sinnes, as their mur-
ders, Thefts, and such other crimes, and
in the meane time neuer see them fedde
with the sincere Milke of Gods worde,
then they are not Nurcing Fathers, and
Nurcing

to the Ministerie,

•Nurcing mothers: but Stepfathers & step
mothers, for they beate, but they doo not
feede. Pharao was a cruell tyrant, yet
when all his people were so oppressed with
hunger, that they were compelled to sell
their Cattle and ground for Corne, whereby
all the Countrey was come into the Kings
hands, yet he would not onely not suffer
the Priests to sell their possessions, nor seeke
any gaine by their bnderaunce, but also of
his owne costes, he provided for them: for
the Text saith. The Priests had an ordina-
ry of Pharao, and they did eate the ordina-
ry which Pharao gaue them, and therefore
they did not sell their ground. Iezabell, so
provided for the Priests of the Groves, that
she kept foure hundred at her owne Table.
The papists haue thought nothing too much
to be bestowed on the maintenaunce of their
folish superstition, and all the Heathen peo-
ple in the world are bountifull and liberall
vnto their Priests and Sonthslayers: how
much more then ought we Christians to be
carefull to provide not for idolatrous Pas-
sing Priests, nor Heathenish Sonthslayers,
but for faithfull laicurers in the Lordes
Haruest to feede the flock of Christe which
he hath purchased with his blood: for other-
wise most certainly, the blinde deuotion

Gen. 47. 13

1. Reg. 18. 9.

I. j.

of

A Sermon of Instructions

of the Papists and Infidels, will condemne vs, and it will be more easie for them, then for vs, at the dreadfull daye of iudgement: for as nothing ought to be more deare to the Minister, then his flock, that he may say vnto them, as Paul saith vnto the Philippians. God is my record how I long after you all, fild the very hart roote, in Iesus Christ, my brethren beloved and longed for, ye are my ioy and my crowne, continue in the Lord my beloved. So on the other side, the people should haue ioy in nothing, so much as in the Ministers, and therefore God saith to the Church, by the Prophet Esay. Thy builders make hast, as I haue saith the Lord, thou shalt surely put them all vpon thee, as a Garment, and girde thy selfe with them as a Bride: shewing thereby that the ioye and Crowne of the Church, ought to be the good and godly estate of the builders therof, that they may be able according to the word of God, not onely, to sustaine themselves with meate and drinke, but to maintaine a wife being a sister, as Paul saith, to keepe Hospitality to the credit of their calling, to prouide for their children, liuing vnder obedience, with all honesty, & in all points wel and honestly, to liue of the Gospel, and not to be brought to such misery as they are now,

Phil. 1. 8.

2. 4. 1.

Isa. 49. 17. 18.

1. Thes. 5. 13.

1. Cor. 9. 4. 5.

1. Tim. 3. 2. 4.

1. Cor. 9. 14.

of the spirit

and true,

then surely

the corrupt

and corrupt

and corrupt

and corrupt

and corrupt

and corrupt

now,

are the only cause of

the corruption of

the church

now, in a manner, to beg from dore to dore. And thus ye see it is your dutie, not onely, to pray for faithfull labourers, but to seeke by all meanes possible, to maintaine faithfull Labourers: and likewise, to keepe out all Hierlings, theeves, and murderers: And therefore, you my Lords, are here also admonished, not to regard the pittifull and lamentable complaints of those which alledge their charges heeretofore, and their present pouertie, that vniuersall their sonnes be nowe admitted, they must needs take them from the Schole, and set them to the Plowe and Carte, but to answer them, as Vlisses answered Andromache, intreating for her boy Astianax: Thy teares O woman, moue me much, but the teares of my countrey-women ought to mooue me more: your complaints, indeede, are lamentable, but much more pittifull are the teares of the Church the spouse of Iesus Christ. And last of all ye & are & parents are here to learne, to weigh the gifts & ability of your childre before ye seek to bring the into the Ministry. It is a common vse & custome among you, if your children have any good gifts of nature, or any great token of towardnesse, then to set the to some occupation, or to place them in seruice with some Gentleman: but if they be good for nothing, then to lette by

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ENCL. 2

most novel

I agree to
 give you
 for the
 book you
 have written
 a large
 number of
 copies
 for the

A Sermon of Instructions

1. Sam. 1. 22.

Psalm. 84. 10.

Rom. 10. 15.

countenance of letters, to make them Ministers to serve the Church of God, so that with the best ye will serve the world, and God must take that which is left, whereas indeed, ye ought to thinke none to good to serve the Lorde: although, ye had but one, and him as deere vnto you as Samuell was to Eleana and Anna: but to accompt it as King David did, a more honorable thing, to be a doore keeper in the house of his God, then to dwell in the tabernacles of wickednesse: what more vile office, then a doore keeper? Yet David being a King, had rather be a doore keeper in the house of his God, then to dwell in the Palaces and Tents of vngodlinesse. The scoornefull keeping back of the worthy, and the carelesse and impudent thrusting in of the unworthy is a manifest signe, that ye haue not that care for the Lords Haruest, which ye ought to haue, seeing that ye seeke to place therein loyters, thrust in by your selues, and not labourers sent from God. We see by the words of Christ in this place, that none ought to labour in the Lords Haruest, vnlesse he be sent of God, which is the Lorde of the Haruest, & therefore Paul saith: How shall they heare without a Preacher, or how shall they preach vnlesse they be sent? No man taketh
this

this honour vnto him, but he that is called
of God, even as Aaron was. Now they on-
ly are truly sent and called of God, which
inwardly, haue God the Author of their
calling, and be fully perswaded in hart, that
God hath chosen them to be fit Labourers,
for the profit and benefit of his Church; &
outwardly haue the Church, or the Elders
therof, by the ordinance of God, to lay this
office vpon them. If any do thrust in them-
selues before they be thus sent of God, & do
preache the worde, or Minister the Sacra-
ments, being either men which are not cal-
led, or women which may not be called to
that publique function; they are no better
then Core, Dathan and Abiram, who with
two hundred & fifty men, offered Incense to
the Lorde, without calling, but the earth
claue ynder their feete, and opening her
mouthe, swallowed vp, both them and their
Tabernacles, and a fier coming forth
from the Lord, consumed the two hundred
& fifty men, which offered the Incense: and
therefore, although there be great want of
Labourers in the Lords Harvest, and few
to preach the word of God, yet none ought
to intrude themselves, before they be called
and sent of God, not onely with the inward
calling, but also with the outward. I speake

I. iij.

this

Heb. 5. 4.

71. 2. 1. 761

91. 8. 10

2. 2. 2. 73

1. Tim. 2. 11. 12.

Numb. 16. 31.

2. 2. 2. 73

1. Thes. 5. 11.

1. Tim. 5. 19.

Deut. 6. 7.

A Sermon of instructions

Gen. 18. 19.
Iosu. 24. 15,
Ma. 28. 19.
Ephc. 6. 4.

Hebru. 13. 17.
1. Thes. 5. 11.

1. Tim. 4. 14.

Act. 6. 2.

Of the publique office of the Ministry, for otherwise, every Christian is bound privately, to instruct his brother, and especially, every parent & householder is bound by the word of God, to be a Bishop in his owne family, & hath charge not onely of the body, but also of the soule. But in the publique office of the Ministry, there is required an other manner of outwarde calling: first, to be approoved and allowed by the iudgement of the Church, especially of those in whom the Apostle dothe call *ἐπισκοπῆς* & *ἐπισκοπῶν* which be over & people, & have the ouer sight of the people, & therefore Paul wil haue in the Church a Seniory, or Eldership, which he calleth *ἐπίσκοπος*. When he saith to Timothy Despise not the gift that is in thee, which was giue thee by prophesie, with the laying on of hands of the company of the eldership: & when the Deacons were chose, the twelue called the multitude of Disciples together. For the which cause good people, be set how my lord at this tyme hath done nothing of his own private iudgement, but hath chosen with himselfe a Seniory of the Preachers round about you, who haue altogether in this Church examined these which are now to be admitted for the space of these two or thre daies, and for that

to the Ministerie.

that the consent of the common people is not
to be neglected for (before the Deacons were
chosen, the whole multitude was pleased.)
therefore, there is none at this time admitted
but he is approued & commended by letters
of sundry worshipfull and others, which are
best thought of, testifying bothe his good &
godly conuersation, & also the good liking
which the people haue of him in that place
whereunto he is already called. And as for
the rest, if any in those parishes can alledge
any cause, why any of these are not to be
admitted, if they will speake, they shall be
heard, & if they speake not, then their silence
is to be taken for a consent: especially seeing
they haue had knowledge so long before,
as this businesse is not now taken in hand
of a sodayne, but longe before knowne to
all the Countrey.

And here, as in Matrymouie, the con-
gregation standing by, is deeply char-
ged, that, If any man can shew any iust
cause why the partyes that are to bee
marryed maye not lawefullye be ioyned
together, that hee now speake, or els
for euer heereafter houlde his peace.

Then so, that I maye as it were, aske
the Banes, betwixte these that are to be
made Ministers, & their charge and office,

I.iiii.

I

Actes. 6. 3.

A Sermon of instructions

I most earnestly request you all, as you will answer before the Lord Jesus Christ, and as ye tender the Church of God, that If any of you can laye any thing to any of their charges, or shew any iust cause why they may not be receiued into the office of the Ministerie, that he speake now, or els for ever heereafter hould his peace, from speaking any ill of theyr admission.

Now after their election, they must follow their ordering, which that it may be according to the worde of God, there are two things required. first, fasting and prayer, and therefore our Saviour Christ before that he sent forth his Apostles, he went into the Mountaine to praye, and spent the night in prayer to God. The Apostles in the chosing of Matthias, and in the appointing of the Deacons, made their prayers unto God: Paul & Barnabas, were sent forth with fasting & prayer. And the second thing is, the laying on of hands, whereby they are as it were seperate from priuate men, and sent forth unto the worke, where unto the Lorde hath called them: which manner of ordeyning, as it is plainly commaunded and appointed by God, so is the number vncertaine. by whom it must be done, for that the Scriptures doe make mention,

some

Luke. 6. 12.

Actes. 1. 24.

& 6. 6.

Actes. 13. 3

& 14. 23.

Actes. 8. 17. &

13. 2 & 14. 22.

to the Ministerie.

Sometymes, but of one, although (no doubt) there were no more adioyned: sometimes of the twelue, sometimes, of certaine Prophets & Teachers, and sometimes of the Seniorie or eldership, which seemeth moſte to appertaine to the ſtate of the church now preſent. But here a queſtion may be moved: how the calling of the firſt reformers in the Church in this laſt age can be good, ſeeing they had no impoſition of hands, but onely of Popiſh Prieſtes, which are no true Seniorie? I aunſwer, that, the manner of calling, muſt be conſidered according to the viſible eſtate of the Church, which is either altogether corrupt, or els abiding ſafe and ſound. If it be pure, then is the calling ordinarie, but if it be altogether corrupt, then an extraordinary vocation may haue place, euen according as it ſhall pleaſe God to raiſe vp his ſeruaunts, and to imploye the, to reforme the Church, and to bring her to her olde purity. God is not alway bound to ordinary meanes: for when the ten Tribes of Iſrael, were altogether corrupted throug their Idolatries: God did extraordinarily raiſe vp vnto them Elias, to reforme them, and to endeour to bring the vnto the right ſeruiſe of God: who notwithſtanding) was not a Prieſt, neither had he in that reſpect a

2. Tim. 1. 6.
1. Tim. 5. 22.
Act. 6. 2. 6.
& 13. 1.

1. Tim. 4. 14.

1. Reg. 18. 19.

A Sermon of Instructions

Reuel. ii. 23.

ny succession. That this generall corruption shall be in the Church, in the last age, and that God shall rayse vp witnesses to speake against it, it is sufficiently shewed in the Apocalips. Againe I may answer, that, the most part of the first reformers of the Church, in this last age, had after a sort an ordinary vocation (as they count a vocation) for they were called by the Priests, and by them established and sett in their charges: and therefore by consequent, had authoritie and right, to goe vp into the Pulpit, and to teach in the Church, as Luther, Zwinglius, Ecolampadius, Bucer, and before them, Wickliffe, and Iohn Hus, and so many Bishoppes in England, Scotland, Denmarke, and els where, which haue reuerued, and do preach the Gospell of Christ, haue succeeded the Popish Priests, in succession of the Chaire and place, although in Doctrine, they haue onely succeeded our Lorde and Sauour Iesus Christ. And therefore as we allowe their Baptisme, so also their imposition of hands, vntill the time came, that the Lorde in his mercie tooke away the corruptions of them bothe. And thus you see, how by the word of God, Ministers are to be publicquely ordeyned with laying on of hands, and with prayer, not with

to the Ministerie. 21A

with shauing and besmearing with Oyle;
not with, Tapers, Basins, Towels, Chalice,
singing Cakes, Wine and Water; Flower,
Crosses, Linens, bands: not with, breathing
on them, as though it were in mans powre
to giue the holy Ghost: not with, Amicks,
Albes, Stoules, Girdles, Maniples, Crosier
staues & Miters: not with sundrie such so-
tish ceremonies, & foolish gestures, as haue
bin vsed heretofore, in the treating of po-
pish Bishops and Priests, greasie shau-
lings, and Idolatrous Massemongers: but
simplye and plainely, with laying on of
hands, and with prayer. And for this
cause, my Lorde hath thought it conue-
nient, at this time, not to ordayne the
Ministers secretly in his Closet, as hath
bene wickedly practised of others hereto-
fore: but, to bring them into the face
of the congregation, to the end that we
altogether, might, with one heart and
one voyce, praye vnto the Lorde of the
Haruest, that hee will make them profita-
ble Labourers in his Haruest. And
nowe therefore, deare brethren, let vs
not account this busynesse, A Spec-
tacle to bee gazed vpon, but let vs
all with one accord, lifte vp our mindes
vnto the Father of Heauen, throught the
merits

A Sermon of Instructions

Luke. 24. 49.

Cor. 4. 3. 4.
Ephc. 6. 19.

Colof. 4. 17.
1. Tim. 4. 16.

Luke. 9. 62.

merits and intercession of his welbeloued
sonne Iesus Christ. Let vs pray vnto the
Lorde of the Haruest, that hee will graunt
not onely to these, which are nowe to be
sent forth, but also, to all vs which are
sent already, the grace of his holy and com-
fortable spirite, that he will endew vs with
power from an high: that he will so powre
out vpon vs the spirite of wisdom and vn-
derstanding, that we may know the myse-
ryes of his will, that he will so open vnto vs
the dore of utterance, that we may boldly
publish the secret of the Gospel, that we
may with discretion, wisely, painefully,
faithfully and dilligently, feede the flocks
of Christe, which he hath purchased with
his blood, so that no vnthankfulnesse of the
world may discourage vs, or driue vs from
the performing of our dutie, that we may
fulfill our Ministerie, and continue in doc-
trine: not to put our handes to the Plough
and then to looke backe againe: as many
in these our dayes, preach dilligently for a
time, while they haue nothing, but when
they haue gotten good liuings, then the sat-
ternes laye ko Egges. For, if we thus
looke backe agayne, then we haue our
iudgement denounced against vs by Christ
him selfe: that, we are not fit for the king-
dom

dom of God. Let vs also pray vnto God
that he will rote out all rauening Wolues;
all Hierlings, Timeseruers, and dombe
Dogges, which hinder the course of the
Gospel, that he wyl giue his word free pas-
sage, and builde vp the walles of Ierusalem,
that he wyl giue vnto vs al the spirite of
sanctification, that we may let our light
shine before men, that they may see our
good woorkes, and glorify our Father in
Heauen; that so we may labour with both
handes, in the Haruest of the Lord, with
exhortation and conuersation; with life, so
doctrine, whereby there may be plenty, of
pure spirituall Wheate, in the laboure and
prayer of God, and great heapes of true be-
leeuers, to be gathered into the Barnes of
euerglasting ioyes. And finally, that he wyl
blesse all Schooles of Learning, with in-
crease in abgodly knowledge, and graunt
vnto all Students, that they may alwayes
haue his feare before theyr eyes, and make
this the cheefe end of all their studies; the
glory of his holy name, the profite of the
Church, and the maintenaunce of the com-
mon wealth, whereby the number of true
Labourers may be increased: so, the Har-
uest is great, and the Labourers are but
few.

1. Thes. 3. 2.
Pla. 51. 18.

Math. 5. 16.

1. Cor. 3. 9.
1. Tim. 2. 2.
1. Pet. 2. 12.

1. Cor. 1. 9.
1. Tim. 2. 2.
1. Pet. 2. 12.

1. Cor. 1. 9.
1. Tim. 2. 2.
1. Pet. 2. 12.

1. Cor. 1. 9.
1. Tim. 2. 2.
1. Pet. 2. 12.

And

A Sermon of Instructions

And thus good people, that I may not
 draw to an end, ye haue heard out of this
 charge, giuen by our Sauour Christe vnto
 his leuentie Disciples, all such profitable
 Lessons as my selfe would suf-
 fer me, at this tyme, to deliuer vnto you.
 Much more might be spoken heere, of the
 manner how we ought to pray to the Lord
 of the Harvest; that, we must pray in faith,
 grounded vpon Gods promises, with full
 assurance that our request shall be graun-
 ted, and that he will not forsake his church;
 and againe, that, we should be touched in-
 wardly, with howe one of those thinges that we
 desire; and therefore, that we praye in spirit
 and truely in heart, I amēt as well the
 small number of true and faithfull Labou-
 rers, as also the great aboundance of
 Vnbelouers and Hierlings; and that we ought
 to continue in prayer, although we haue not
 our requests at the first, but that Euenes &
 murderers do dayly creepe in more & more,
 and that we must pray onely, for the merites
 and intercession of Iesus Christ, who is on-
 ly the mediator betwixt God and Man, in
 whome the Father is well pleased: that, the
 Flocke may not perishe, for which he shed
 his blood: and finallye, that, we ought to
 direct our prayers onely to the Lord of the
 Harvest,

Math. 21. 12.

Eph. 31. 12.

1. Tim. 1. 6.

Hebr. 4. 16.

Luke. 11. 9. 10

Rom. 3. 26.

John. 4. 14.

2. Ioh. 5. 14.

Psal. 25. 1.

Luke. 12. 1.

Rom. 12. 12.

1. Thes. 5. 17.

Colos. 4. 2.

John. 14. 13.

1. Tim. 2. 5.

2. Ioh. 21.

Math. 3. 17.

Psal. 40. 15.

1. Tim. 1. 3.

to the Ministerie. A

Haruest : who is onely able to heare vs, and onely of power to helpe vs, and not to any Saint or Angell in Heauen. ascribing that to the Creature, which is due vnto the Creator, who be blessed for ever and ever. But because these matters require a larger discourse, then the weakenesse of my voyce wyl now permitte me to utter, I haue thought good, rather, to passe them over briefly, then by continuing my speech, either to weary you and my self, or to withhold you any longer, from a far more learned exhortation, which shall immediatly be giuen you. The Lord of his infinite mercy giue vs grace so to laye vp these profitable Instructions, in our hearts, that as we haue heard them attentinely, so wee may bring forth fruite accordingly, that we of the Ministerie, maye with all wisdom and discretion, feede the Flocks committed to our charge, that we may labour so diligentlly, faithfullly, and paynesfully, in the woork of the Lord: that, no vnthankfulnessse of the worlde, may driue vs which haue now put our hands to the Plowe, to looke back againe: that, wee maye take heede vnto our selues, and to our doctrine, and continue therein, whereby we maye saue our selues, and those that heare vs:

that

Isa. 40. 31.

Actes. 10. 26.

Apoc. 19. 10.

Rom. 1. 23.

A Sermon of Instructions

that, we may not gather with the one hand
and scatter with the other hand, but labour
with bothe hands, with worde and lyfe, as
well by our agreeing together with bro-
therly looue, and goeing hande in hand to-
gether, in the woorke of the Lorde, as also,
by all integritie, holynesse and purenesse
of liuing, least while we preach vnto others
they our selues become reprobates. And the
Lorde pntre out the dew of his holy spirit,
thou you that are the hearers, that the see-
de which we sowe amongst you, may neither
be pluckt out of your hearts by Sathan, as
the see-
de by the high way side, is deuoured
by the Fowles of the ayre, nor choaked
with the Briars and Brambles of voluptu-
ous liuing, and the Thornie cares of this
worlde, nor burnt vp with the heate of per-
secution: but that, it may battle, as in good
grounde, and bring forth fruite an hundred
foulde: that so ye may be a plentifull War-
nell vnto the Lorde not bringing forth the
Tares of sinne and wickednesse, but in the
fruits of good workes, aunswerable to that
husbandrie, which the Lorde hath bestowed
vpon you. And the Lord pardon both in you
and in vs, all our offences, and all our sins,
so especially our dull spirits in prayer, and
giue grace hereafter, bothe to Pastoure
and

and to the Ministerie.

and to people, that we may pray earnestly
from the hart vnto the Lorde of the Har-
uest, to sende forth Labourers into his
Haruest, that so we may be taught, and so
we may liue in this world, that at the last
daye, when we shall appeare beefore the
Throne of Christ, the Angels of God may
gather vs, not as the wicked, which shall be
collected as faggots, and cast into the Fyre,
but as pure Wheate which is gathered into
the Barnes of euerlasting rest, that we may
inherit the heavenly Ierusalem, the Lande
of Canaan flowing with Milke and Hony.
where there shall bee no more Tares nor
Wexes, nor Thornes, nor Thistles, nor
heate of Sunne to parche, nor stormes, nor
tempestes, but we shall remaine (for euer)
a glorious Haruest vnto the Lorde, where
there shall be no more hunger, nor thirste,
nor colde, nor sicknesse, nor temptation, nor
torment, nor myserie, nor mischise, nor en-
uie, nor malice, nor grieffe, nor paine, but
the Lorde shall wipe away all teares from
our eyes, where we shall enioy suche ioyes,
as eye neuer saw, eare neuer harde, neither
euer could enter into the harte of man To
the which ioyes, the eternall God and fa-
ther of our Lord Iesus Christ, both happy-
lye

A Sermon of Instructions

that, we may not gather with the one hand
and scatter with the other hand, but labour
with bothe hands, with worde and lyfe, as
well by our agreeing together with bro-
therly looue, and gooing hande in hand to-
gether, in the worke of the Lorde, as also,
by all integritie, holynesse and purenesse
of liuing, least while we preach vnto others
we our selues become reprobates. And the
Lorde preserve out the dew of his holy spirit,
from you that are the hearers, that the seede
which we sowe amongst you, may neither
be pluckt out of your hearts by Satan, as
the seede by the high way side, is deuoured
by the Fowles of the ayre, nor choaked
with the Briars and Brambles of voluptu-
ous liuing, and the Thornie cares of this
worlde, nor burnt vp with the heate of per-
secution: but that, it may battle, as in good
grounde, and bring forth fruite an hundred
foulde: that so ye may be a plentifull War-
nell vnto the Lorde not bringing forth the
Tares of sinne and wickednesse, but in the
fruits of good workes, answerable to that
Inbandrie, which the Lorde hath bestowed
vpon you. And the Lord pardon both in you
and in vs, all our offences, and all our sins,
so especially our dull spirits in prayer, and
giue grace hereafter, bothe to Pastoure
and

and to the Ministerie.

and to people; that we may pray earnestly
from the hart vnto the Lorde of the Har-
uest, to sende forth Labourers into his
Haruest, that so we may be taught, and so
we may liue in this world, that at the last
daye, when we shall appeare beefore the
Throne of Christ, the Angels of God may
gather vs, not as the wicked, which shall be
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but as pure Wheate which is gathered into
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inherit the heavenly Ierusalem, the Lande
of Canaan flowing with Milke and Hony.
where there shall bee no more Tares nor
Wedges, nor Thornes, nor Thistles, nor
heate of Sunne to parche, nor stormes, nor
tempestes, but we shall remaine (for euer)
a glorious Haruest vnto the Lorde, where
there shall be no more hunger, nor thirste,
nor colde, nor sicknesse, nor temptation, nor
torment, nor myserie, nor mischise, nor en-
uie, nor malice, nor grieffe, nor paine, but
the Lorde shall wipe away all teares from
our eyes, where we shall enioy suche ioyes,
as eye neuer saw, care neuer harde, neither
euer could enter into the harte of man To
the which ioyes, the eternall God and Fa-
ther of our Lord Iesus Christ, both happy-
lye

A Sermon of Instructions

Ipe and speedely, bring vs all, for the me-
rites of his deare Sonne our most mercie-
full Saviour: to whom with the Father
and the Holye Ghost, three persons
and one true and euerlyuing god,
be all honoꝝ, glorie, maiestie,
power and Dominion,
both now and euer.
Amen.

FINIS.

The Printer, to the Christian Reader.

CHRISTIAN Reader, if thou finde any faultes escaped
in the Printing, either in mistaking of any Note
in the Margent, or otherwise, I beseech thee not to
impute them to the Author; for that he was ab-
sent at the time of the imprinting heereof, but one-
ly to the Printers negligence: who humbly reque-
steth thee with thy Pen to amend them, as occasion
shall require,

CHILLARIUS, contra Auxentium Arrianum.

Primum, miserari licet nostræ ætatis laborem, et
præsentium temporum opinionones præsentis in-
gemiscere quibus patrocinari Deo humana cre-
duntur, et ad tuendam Christi ecclesiam, ambiti-
one seculari laboratur. Oro vos Episcopos, qui
hoc vos esse creditis, quibusnam suffragiis ad præ-
dicandum Evangelium Apostoli vti sunt? quibus
adiuti potestatibus Christum prædicaverunt ge-
tesque fere omnes, ex idolis ad Deum transitule-
runt. Anne aliquam sibi sumens ex patris dig-
nitatem hymnum Deo in carcere inter catenas
post flagella stantes? Edictisne Regis Paulus
cum in Theatrum spectaculum ipse esset Christo
ecclesiam congregabat? Nerone se aut Vespasiano
aut Decio patrocinantibus tuebatur quorum in
notodijs confessio diuina? Plebs effloruit? Illi
manu arque opere se valentes, inpen carnacula se-
cretaque coeuntes, vicos, castella, gentesque fere
omnes terram, maria contra senatus consulta et
regum edicta peragantes clauēs regni celorum,
non habebant? An non manifesta se tum Dei vir-
tus contra odia humana porrexit? cum tanto ma-
gis Christus prædicaretur, quanto magis prædica-
ri inhiaberetur? At nunc (proh dolor) diuinam fi-
dem suffragia commendant, inopsque virtutis
sux Christus dum ambitio nomini suo concilia-
tur arguitur, terret exiliis et carceribus ecclesia,
credique sibi cogit quæ exiliis et carceribus est
credita, pendet ad dignationem communicatium
quæ persequentium est consecrata terrore dili-
que se gloriatur a mundo quæ Christi esse non
potest nisi eam mundus odisset.

Kii.

CYRIE

Idiotæ et simplices cælum rapiunt, nos autem docti cum scientiis nostris ad inferna demergimur, qui scilicet nos inflant & non adiuuant.

¶ HIERON. ad Nepotianum.

Non confundat opera tua sermo noster, cum in ecclesia loqueris, tacitus quilibet respondeat, cur ergo hæc quæ dicis ipse non faciat.

¶ Idem in primum ad Titum. Tom. 9.

Qua libertate peccantem corripere potest, cum tacitus ipse sibi respondeat, eadem se admisisse quæ corripit.

¶ BERNARD. de conuers. ad Clericos, cap. 29.

Curritur passim ad sacros ordines & reuerenda ipsi quoque spiritibus angelicis Ministeria, sine reuerentia, sine consideratione, in quibus regnat auaritia, ambitio imperat dominatur superbia.

¶ Idem Paulo ante, cap. 27.

Væ Ministris infidelibus qui nondum reconciliati, reconciliationis alienæ negotia apprehendunt, væ filijs iræ qui se ministros gratiæ prostentur.

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